MEDITATION

2.50

and the

Mind of Man

27 Sept '25

with best regards

Herbert Bruce Runyeon

Signed, 12.00

Betsy Shook

MEDITATION and the MIND of MAN

by Herbert B. Puryear, Ph.D.
and
Mark A. Thurston

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. . . how much greater is a day in the house of the Lord—or a moment in His presence—than a thousand years in carnal forces?
262-57

PREFACE

One of the most promising developments of the past ten years has been the blossoming of a widespread interest in meditation. The life and work of Edgar Cayce have no doubt made a significant contribution to this awakening. More than forty years ago he was encouraging people in the practice of an approach to meditation which he intimated was based on the purpose and manner in which Jesus Himself taught meditation.

For these reasons we are pleased to be able to offer another examination of the readings given on this vast and vitally important subject. The present study is from a psychological point of view; it is hoped that a great deal of research from different perspectives will be made on this invaluable information given by Edgar Cayce.

This booklet had its origins in its present form in 1972 when I developed a three-part presentation entitled *Meditation and the Mind of Man.* The first part, which I called an introduction in-depth, dealt with the points contained herein in chapter 3. The second lecture covered some of the ideas now found in chapters 1 and 2 and the third lecture was concerned with some of the concepts found in chapter 4. Tapes of this course were made and the transcriptions were considered for publication; but alas, the spoken word falls far short of the more stringent requirements needed in print.

At that time, Mark Thurston offered to reorganize and rewrite the text. Working with more than 400 index cards, he sorted out the related ideas and came up with the present arrangement. He rewrote much of the text, and added extensive documentation from the readings and other sources. He also added the chapter on ideals. That manuscript became the text upon which two Atlantic University courses on meditation were based.

Much later, with the development of the A.R.E. research project on meditation, Mark Thurston and I worked in close collaboration again on a step-by-step manual on how to meditate—now found in Part II. Mark Thurston was responsible for writing this manual in its present highly detailed and beautifully organized format.

Following the first re-write, several students of meditation read the manuscript and made helpful suggestions which have been incorporated into my final re-writing.

The book is not intended to be a definitive text on meditation. Certain important principles are stressed and others only alluded to or sometimes not covered at all. The very frequent references to Lama Govinda's *Foundations of Tibetan Mysticism* and to the ancient Taoist text on meditation entitled *The Secret of the Golden Flower,* are stressed to give the reader a perspective of the universal quality of the information which came through the Christ-oriented superconscious of Edgar Cayce.

When we find the Bible, the Judeo-Christian Cayce, Tibetan Buddhism and ancient Taoism in agreement on so many principles, we may sense a discovery of universal laws; for example, all of these sources emphasize the importance of the mind and none of them promises an easy way.

It is hoped that the meditator will find not only these comparative quotations but the books themselves to be helpful. In addition to these two texts, we especially recommend the two major series of Edgar Cayce readings referred to as the 281 series (the Prayer-Healing and Revelation readings), and the 262 series (called the *Search for God* readings). Two of the volumes in the A.R.E. Library series, *Meditation, Part I* (which is the 281 series) and *Meditation, Part II,* give a very complete and extremely helpful coverage of the Edgar Cayce information on meditation. The student will also want to read *Venture Inward* by Hugh Lynn Cayce, and *Meditation—Gateway to Light* by Elsie Sechrist.

Herbert Bruce Puryear, Ph.D.

PART I

Chapter One

FUNDAMENTAL CONCEPTS OF THE NATURE OF MAN

The central teaching of the Edgar Cayce readings is best understood by seeing the oneness in this triune formula: the Spirit is the life, Mind is the builder, the Physical is the result. This formula is at the heart of the understanding of the nature of man as it is described in the readings; and oneness in the triune is the key to our understanding of the way in which the readings approach the subject of meditation. Let us examine this formula briefly.

The Spirit is the life. All life, indeed all that exists, is a manifestation of the one creative energy, which is God. All force is one force. There is, in the universe, only one energy, but it manifests through many patterns and forms. The energy of electricity and the energy we use to get angry is the same energy. The energy of an atomic explosion and the energy of sexual expression are simply different manifestations of this one energy. Since there are different energy centers in our bodies, it is difficult to rise above the illusion that we have a certain amount of sexual energy, a certain amount of work energy, and a certain amount of anger energy, and that these energies can only be expressed in those particular forms. Such illusion leads to a form of idolatry, a belief in many gods: a god of love, a god of work, a god of war, etc. Whenever we believe that we cannot transform energy which might be expressed negatively into a more creative or loving expression, we are believing in the concept of many gods. In contrast to this, the readings stress the understanding that "The Lord thy God is One."

> **O, that all men would know, "Know, O ye children of men, the Lord thy God is *One!*" Each Spirit, each manifestation of *Life* is *One,* and a manifestation either in this, that or the other sphere, or scope, or space of development towards the knowledge, the understanding, the conception of that *One—Him—I AM—God—* Jehovah—Yah Weh—*all One!*** **262-32**

> **For all force, all power that is manifested in thyself, is of the *One* source.** **1494-1**

The first lesson for *six months* should be ONE—One—One—*One;* Oneness of God, oneness of man's relation, oneness of force, oneness of time, oneness of purpose, *oneness* in every effort—oneness—oneness! **900-429**

Mind is the builder. It is with the mind that this one energy is given form. Mind acts to give shape and pattern to the life force. The shapes and forms, created by the mind, energized by the one force, manifest as our physical world.

Q-12. Let the light represent the Spiritual, the film the physical faculties of the senses (mind), and the moving picture on the screen this physical life—talking, feeling, tasting, thinking, emotion, etc., and one has a good comparison. Changing pictures, but One Fixed Light.

A-12. Correct. **900-156**

For, that we find in the spirit taketh form in the mind. Mind becomes the builder. **3359-1**

Mind is of central importance in man's activities. One of the most challenging concepts in the readings is that *Mind is the Way;* therefore, understanding Mind is deeply significant for our understanding of meditation. Meditation may even be defined as the practice of a very special and efficacious mode of the principle that Mind is the Builder.

The Physical is the result. Our bodies, our behavior patterns, and the material world which we experience about us are the results, the effects, of that which has been built by the mind. We must come to accept responsibility for the fact that we are co-creators with God. Through meditation we are creating that which we will become both temporally and eternally. It behooves us to consider fully what it is that we want to become, and to understand the relationship between the continual working of the mind and the subsequent physical manifestation of those same thoughts.

. . . thoughts create those conditions that become as actualities in material forces . . . Hence the lessons, as has oft been given, as to how one in one's mental being may create those conditions that bring about just such physical results. **136-82**

The mental body is the *builder,* and the *effects* of that as guided by the forces of life through the spiritual forces, in the atomic forces of system, are manifested in the material or physical body. **197-1**

If oneness is the central principle in the readings, why do we have triune concepts such as the formula: the Spirit is the life, Mind is the builder, and the Physical is the result? The Edgar Cayce readings answer this by saying that man has projected himself into the limitations of a three-dimensional frame of reference. Thus, he will do well in understanding his present state to work with triune concepts.

Our Three-Dimensional Experience

A dimension is simply a method of measurement. If an experience is multi-dimensional, then it takes several measurements to describe it accurately. For example, consider a university registrar who wishes to have a means of evaluating or describing a student's educational experience. The registrar might only be interested in two aspects of the student's work: the total number of semester hours completed and the cumulative grade point average. To this particular registrar, the student's experience is two-dimensional, because all the needed information can be expressed in two measurements.

Man's experience in the earth can best be understood as being three-dimensional. That is, by properly describing three particular measurements, man can evaluate his experiences in the material world. Those three measurements, or dimensions, are time, space, and patience.

> **Yet, as one finds self as a shadow, or as a representative of that indicated in the eternal—one may ask, what is the source of this association or connection?**
>
> **It is time, space, and patience that bridges that distance. These are man's concept of the spirit of God manifesting to the three-dimensional consciousness. 2771-1**

> **For as Time and Space and Patience in a three-dimensional world are *as* manifestations of Truth into the experiences of souls of men . . . 1463-1**

Time is like a blue-print, space is as the manifested building, and patience relates to the purpose for which the building is used.

Viewed from a higher perspective, time has a greater degree of oneness than the way in which man, in his three-dimensional consciousness, perceives it. It is by the grace of God that we are not forced to meet entirely in one experience all of that which we have built throughout the ages. Instead, the dimension of time enables us to sequentialize our experiences and to work at one time with only a portion of that which has been built. Thoughts are things and step by step, here a little, there a little, we meet ourselves.

How far? How far is tomorrow to any soul? How far is yesterday from thy consciousness?

You are *in* same (that is, all time as one time), yet become gradually aware of it; passing through, then, as it were, God's record or book of consciousness or of remembrance; for meting, being measured out as it were to that to which thou hast attained.

5755-1

Therefore, it is through time that we deal with ideas or thoughts that we have created. These experiences are opportunities for growth, hence, a definition would be "time is the measure of our understanding of an idea."* Time is the way that man understands or perceives the implications or effects of ideas that he has created, and he does this by sequentializing the experiencing of them—meeting them one after the other and not all at once.

Remember . . . to him that was given a measure, as a mete, as a rod to measure heaven—as to how large his heaven would be. All right! Then we have as to how much time—What is time? Is it a record merely of the events of self or of the glory of God? . . . This is as a reckoning. Yet as is shown by the indication of so many days, so many weeks, it is the *inclination* of the individual mind in materiality to set (as was said of John) metes and bounds . . . 281-33

As these same ideas *manifest* in the material world, we experience them in terms of that dimension called space. Many choose to understand space as being multi-dimensional in itself (i.e., height, length, and width), yet the readings imply that a more encompassing definition would treat space as a single dimension. Space is always understood in terms of the relationship between objects manifested in the material world. And so, a definition would be "space is the measure of our understanding of a manifested idea."

The third dimension is patience. This is the major lesson that man must learn in his experience in the earth—in time and space. Patience is the awareness that things (effects) are the way they are for a reason (causes) and a purpose. That purpose is that man should come to understand that he is a co-creator and one with God. And so, a definition would be "patience is the measure of our understanding of the purpose of a manifested idea." Or, as the readings note:

For to the entity—as to the world—patience is the lesson that each soul must learn in its sojourn through materiality . . .

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*For our understanding of these dimensions, acknowledgement is due J. Everett Irion.

And in Patience then does man become more and more aware *of* the continuity of life, of his soul being a portion of the Whole; Patience being the portion of man's sphere of activity in the finite being, as Time and Space manifest the creative and motivative force. 1554-3

Each soul, each entity makes upon time and space—through patience recording same—that as may be indeed the record of the intent and purposes, as well as the material manifestations of the entity through its sojourn in materiality. 1681-1

The emphasis in this second reading should be placed upon the relationship of intent and purpose to patience.

As an illustration of these concepts of time, space, and patience, consider the following story. A mother wished to do something special for her child and had the idea to make a cake. She decided what ingredients were required and put them on a table in front of her, along with the appropriate mixing bowls and utensils. Then she decided upon the sequence in which she would combine the ingredients. Time is the measure of our understanding of an idea (in this case, the idea of the cake). To the extent that she knew that there were reasons for mixing the ingredients in a certain order, she showed an understanding of and potential mastery of the dimension of time. Her husband may know what those ingredients are, but he does not know the order in which they are to be mixed (that is, the time sequence).

The mother went through the process of making the cake and after an hour it was finished. The cake, which started as an idea, had manifested in space. Space is the measure of our understanding of a *manifested* idea. To the extent that she was able to produce, through application, the finished cake, she showed her understanding and potential mastery of the dimension of space.

But, in the process of making the cake there were many interruptions and the mother accidently broke a mixing bowl. The entire process became a frustrating thing to her and she began to feel that the child was never appreciative enough of the things that she as a mother did for the child. Seeing the finished cake, the mother was forced to make a decision as to the *purpose* for its manifestation. It could be used to make the child feel guilty for having shown so little appreciation in the past; or, it could be used as an expression of love and joy in the relationship with the child. The lesson that we all have to learn in the earth is patience—the measure of our understanding of the purpose of a manifested idea. To the extent that the mother is

patient, she realizes that the purpose for the cake is to allow her to express her love.

The Macrocosmic and Microcosmic Trinity

Because we are in a three-dimensional consciousness, we form concepts which are three-fold in nature. We experience God and ourselves as triune. Because we are children of God and made in His image, we may conceive of the Godhead as a trinity, with each aspect corresponding to an aspect of the way in which we see ourselves: the Father (the body), the Son (the mind), and the Holy Spirit (the soul).

> **Ye find thyself—as ye analyze thyself—a body, mind, soul; with a three-dimensional consciousness. Hence ye have a three-dimensional consciousness as related to the earth and to thy heaven, or to thy Godhead. Study the relationship of one to another, for they are one; even as the Father-God is one, but in manifestation—in power and might—has three phases of expression; spirit or soul, mind, and body; Father, Son, and Holy Spirit.** 2800-2

> **Thus as you find in self body, mind, soul, in its three-dimensional manner it is as the spiritual three-dimensional concept of the Godhead; Father, Son, Holy Spirit.**
>
> **These, then, in self are a shadow of the spirit of the Creative Force. Thus as the Father is as the body, the mind is as the Son, the Soul is as the Holy Spirit.** 5246-1

As we work with triune concepts we must keep reminding ourselves that the three are actually one. The body, mind and soul are one, just as the Father, Son, and Holy Spirit are merely expressions to man of the One, which is God. We have these three-dimensional concepts because they allow us to function more effectively in our experience in the earth. Each element of the triune concepts meets a particular need in man's search to understand himself.

In the Bible we find an historical illustration of man's evolving understanding of three-dimensionality. At each point of development, which we experience as God's revelation of Himself, a need is met in man's experience, and yet another question or problem is posed. Because of the diversity of his experiences, early man had a concept of many gods, which led to many problems. We need first to learn of His Oneness.

. . . as has ever been the experience of each soul; that the Law is *One,* the Source is *One!* and those that seek other than that find tribulation, turmoils, confusion. 1297-1

This first stage of understanding of the Oneness of God, the Father, is demonstrated by the insights of the Israelites of the Old Testament who believed in the concept of the One God. "Know, O Israel, the Lord, thy God, is One." (Deut. 6:4). Man, in his experiences in the earth, needs an understanding of the Godhead as being beyond his personal ego. As the work of God is done through us, we must be careful or our egos will claim the credit. Jesus handled this problem with the insight He expressed in saying:

> [One] asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God. Mark 10:17-18

> . . . the Father that dwelleth in me, he doeth the works. John 14:10

Yet the concept of oneness is easily misunderstood by man. Because of our limited insight, one, or oneness, implies for us a thing. When we think "oneness," it means a spatial togetherness, implying an object. From this limited viewpoint, the concept of oneness leads to a notion of God as a Being having a locus or residing in some particular place. Since we find evil in the earth, we think God must be outside of our earthly experiences. In other words, the concept of *one* God leads to a notion of God as being transcendent (outside of this world) and not immanent (in the midst of human affairs).

This second problem—that of the immanence in addition to the transcendence of the Godhead—is answered in the concept of God, the Son. This second aspect of the Trinity meets the need in man's experience to understand that God is not just out there somewhere, but that He can manifest in fullness amongst men. Historically this is demonstrated in the life of Jesus, Immanual, God with us. Yet Jesus' appearance created a third problem for man in his attempt to understand the Godhead. It became a temptation to think that the full expression of God in the earth could and had happened only through this one individual. In response to this Jesus said, "These things I have spoken to you while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you." (John 14:25-26). If Jesus had remained with His

disciples they would not have been forced to look within themselves and discover the third expression of the Godhead, which is God, the Holy Spirit.

> Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
> John 16:7

By the way, this teaching of Jesus is the answer to any question about the necessity of a guru, or "living master," in the sense of a master presently incarnate in a physical body. The potential for the development of man's understanding of the Godhead is contained within himself and its realization is not dependent upon another individual. In John 16:7 Jesus suggests that the very presence of a divine incarnation works against man's development of the awareness of the Spirit within—"for if I go not away, the Comforter will not come unto you."

Now let us review man's need for a triune concept of the One God. This may be thought of as a summary of hundreds of years of theological arguments. Oneness may be experienced in too limited a way, implying a spatial locus. Since evil is experienced in the earth, God will be placed outside in a transcendent location in space and thus can have no input or effect on our lives. A corrective to this was the historical incarnation of God in Jesus to show that God works in specific and historical ways in the earth. However, the greatness of this incarnation of Immanuel still leads many Christians to forget the aspect of Jesus' work which was to teach us that the Spirit of God will work through us in the same way. Thus the triune concept helps us understand how God can be One yet omnipresent and "out there" yet manifesting in specific ways in the earth and always "within" our own being.

The following table summarizes the triune relationships suggested thus far:

Holy Spirit	Spiritual	Soul	Patience	The purpose of the manifested idea
Son	Mental	Mind	Time	The idea, form, pattern
Father	Physical (the Whole)	Body	Space	The manifested idea

The Pattern for the Manifestation of God in the Earth

All of these three-dimensional concepts are tools for man. It is by using these tools that man comes to know and experience the

oneness behind them. Our purpose for being in the earth is not so much to return to God but rather to bring the full manifestation of God *into* the three-dimensional consciousness and application. Lama Govinda writes in *Foundations of Tibetan Mysticism:*

> "Edwin Arnold's 'Light of Asia' ends with the words: 'The dew drop slips into the shining sea.' If this beautiful simile is reversed, it would probably come nearer to the Buddhist conception of ultimate realization: it is not the dew drop that slips into the sea, but the sea that slips into the drop!"

The readings state this principle thus:

> **Hence, in the fruits of that—as is given oft, as the fruits of the spirit—does man become aware of the infinite penetrating, or interpenetrating the activities of all forces of matter, or that which is a manifestation of the realm of the infinite into the finite—and the finite becomes conscious of same. 262-52**

Our work in the earth, then, is to become One, thus one with God by integrating the activities of the body, mind, and soul. When this harmony is attained, there is an attunement that allows God to manifest in His fullness through us. In this context, meditation may be defined as:

> **. . . the attuning of the mental body and the physical body to its spiritual source. 281-41**

When Edgar Cayce was giving a reading it may accurately be said that he was in meditation because his ability to give readings was a result of the harmony that existed among these three aspects of himself.

> *Q-1. . . . please give at this time a term which will best describe Edgar Cayce and his ability to give "readings."*
>
> **A-1. Application of the harmonious triune . . . It is the harmony of the triune—of body, mind, and soul—towards the purpose of being a help, an assistance, an aid to others. 254-108**

However, the concept that God can express through man is a highly emotionally charged subject. Throughout history claims that God was manifesting Himself in some way in the earth have both confused man and made him anxious. Some find it especially difficult to comprehend the idea that God can manifest as man.

> Philip said to him, "Lord, show us the Father, and we shall be satisfied." Jesus said to him, "Have I been with you

so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show me the Father'? Do you not believe that I am in the Father and the Father in me?" John 14:8-10

Others resist the concept entirely and are made so anxious by it that they would destroy those who make such claims. The accusation of blasphemy may be interpreted psychologically as anxiety. Such a response stems from man's unwillingness to accept the responsibility for manifesting the Godhead within himself.

"I and the Father are one." The Jews took up stones again to stone him. Jesus answered them, "I have shown you many good works from the Father; for which of these do you stone me?" The Jews answered him, "We stone you for no good work but for blasphemy; because you, being a man, make yourself God. Jesus answered them, "Is it not written in your law, 'I said, you are gods'?" John 10:30-34

What Jesus came to do was to reawaken within us the knowledge of our divine nature and origin, and remind us of our capacity to become attuned to God or the Universal Forces.

What does this full manifestation of God in three dimensions look like? It appears as the *life of love* in relation to others. It is the fulfillment of the *law of love* which is *giving.* One reading asks,

. . . who was the greatest? He that made the worlds or He that washed His disciples' feet? 254-55

The implication is that He was at least as great when He humbled Himself and performed this act of service as He was in the great act of creation.

In the following text, we are invited to this same consciousness to claim our divinity as co-creators with Him, yet to manifest that in the earth plane in obedient humble service. Note the emphasis on having the *mind* of Christ.

Have this *mind* among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself taking the form of a servant, being born in the likeness of men. Philippians 2:5-7 (R.S.V.)

. . . as indicated in the spirit of love, it is universal and gives and takes; is patient, is kind, is forbearing, shows brotherly love.

For it is only in such that one becomes, in materiality, aware of the closeness of relationship to the Creative Forces or God. 1703-3

Q-42. What is the law of love?

A-42. Giving. As is given in this injunction, "Love Thy Neighbor as Thyself." As is given in the injunction, "Love the Lord Thy God with all Thine Heart, Thine Soul and Thine Body" . . . The gift, the giving, with hope of reward or pay is direct opposition of the law of love . . .

So we have LOVE is LAW. LAW IS LOVE. GOD IS LOVE. LOVE IS GOD. In that we see the law manifested, not the law itself . . . Now, if we, as individuals, upon the earth plane, have all of the other elementary forces that make to the bettering of life, and have not love we are as nothing—nothing. 3744-4

Where do we look for this God who can manifest through us? The temptation is constantly to seek outside of our own being; but the pattern of the *Wisdom* (of Prov. 8) or the *Logos* (of John 1), Christ as the Builder, or the Mind aspect of the macrocosmic God for which we are searching, has been written in pattern in our own minds from the beginning.

The Lord created me at the beginning
of his work,
the first of his acts of old.
Ages ago I was set up,
at the first, before the beginning
of the earth.
When there were no depths I was
brought forth,
when there were no springs abound-
ing with water.
Before the mountains had been shaped,
before the hills I was brought forth;
before he had made the earth with its
fields,
or the first of the dust of the world.
When he established the heavens, I was
there,
when he drew a circle on the face of
the deep . . .

Proverbs 8:22-27

But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God and they shall be my people.

Jeremiah 31:33 (R.S.V.)

Go not outside, return into thyself:
Truth dwells in the inward man.

St. Augustine,
Liber de vera religione, xxix (72)

Man does not need to appeal to an external guide or angel or intermediary to obtain knowledge about God for him. If we rely upon someone else to make contact with God for us, then we have forgotten the nature of our own being, the major mission of Jesus, and the deepest wish of God for us—to be companions with Him.

> But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead) But what does it say? The word is near you, on your lips and in your heart.
>
> Romans 10:6-8 (R.S.V.)

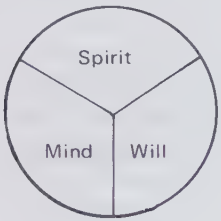
Q-9. How can I increase my strength of mind and body?

A-9. By resting more and more in Him and meeting Him the more often in the tabernacle of thine inner being. For He has promised to meet thee within thine own inner self. And as ye open thy mind, thy body, thy soul, ye will find Him there; not in some other place, not as from without. For He is closer than thyself. For He would be thy very self. *Meditate* upon Him and what He would have thee do. **833-1**

Chapter Two

THE NATURE OF THE MIND

The Spirit is the Life means that there is only one force and that everything that exists is a manifestation of that force. It has many vibrational levels, many qualities or densities; but it is pure energy, and it has as its deepest qualities those of life and of love. Man is a spiritual being and has access to this energy. The soul of man can be described as being made up of three attributes: the mind, the will, and the spirit. It is with the mind that man works with this energy of the spirit, and it is with the will that he chooses how he will work with the mind. That spirit which is a part of our being is one with the spirit that pervades all of creation.



Q-2. With whose spirit, mentioned in the Apostles' Creed, would we commune; with ourselves or God's?

A-2. Within ourselves to God. For, as intimated elsewhere, "My Spirit beareth witness with thy spirit." Whose spirit? There is only *one* Spirit—of Truth. There may be divisions, as there may be many drops of water in the ocean, yet they are all of the ocean. **262-87**

What then *is* thy mind? The gift of God, that is the companion with thy soul, that is a part of same! Then if ye would develop that by its use, by its application, it is ministering good and goodness; not for self. **826-11**

These are in the experience of each soul. And what the entity does about that free will that is the heritage of each soul, as its *birthright*—the *will*—makes for development or retardment; and nothing may separate thee from the knowledge of the Father but thyself! **1219-1**

Mind is the builder. Any time this one energy is expressed in the physical world there will be form qualities to it; it will take on a pattern, shape or vibration. It is the mind that gives the energy its pattern.

It will be found that all have their place; for, as we have given, every force—in its manifestation—is from the One, or God. And that which is manifested in material things is a result, and not the motive force; for mind, mental (which may not be seen with the eye as termed in the material world, but with the spiritual eye) is the builder. 347-2

For Mind is the builder, and that entertained, that builded, that pattern set in same is that to which the body, the mind and the soul attains by this constancy held before same. 370-3

As the one energy is given a form, we can begin to speak of it objectively or refer to a thought as a thing. The mental activity called desire creates a vibrational pattern from the one energy that is just as real as acting out the desire in the material world.

. . . for, as in energy, there is seen the relativity of space and force as is begun, and as same continues to vibrate, that one law remains. Whenever it vibrates in the *same* vibration, it shows as the same thing. That's deep for you, yes. But when time, space, and the effect of thought and the activity of same—same was given aforetime through the Master, in this: "Your law says that he that committeth adultery shall be stoned, but *I* say he that looketh on a woman to *lust* after her has committed adultery already." Now here we have relativity of force as applied through the mental body. Here we have as in application of same to the various experiences in the earth's plane and application of, when taking thought, or building by the mental body, this contributed or detracted from the soul of the individual. 254-47

For, thoughts are things! and they have their effect upon individuals, especially those that become supersensitive to outside influences! These are just as physical as sticking a pin in the hand! 386-2

. . . for thoughts are deeds and may be miracles or crimes in their execution and the end thereof. 5680-1

And so, mind is the mediator between this pure, life-giving energy and its manifestation—between the spirit and the physical. It is with

the mind that we can modify the way that this energy is expressed in the earth. As the mediator, the mind partakes of both that which is temporal and that which is eternal—of the finite nature of the physical body and the infinite nature of the soul. Referring to this same principle, Lama Govinda writes:

> Manas [mind] is that element of our consciousness which holds the balance between the empirical-individual qualities on the one side and the universal-spiritual qualities on the other. It is that which either binds us to the world of the senses or which liberates us from it.
>
> (*Foundations of Tibetan Mysticism*, p. 75)

Our work in being in the earth is to bring the Spirit into manifestation in the three-dimensional world. Therefore, because it is the mediator between the spiritual and the physical, the mind can be understood as the Way. It is through the mind that our work is accomplished. In relationship to the Trinity, the mind corresponds to the Son or the savior. Through the activity of the mind, attuned to the spirit within, man is saved from the belief in his separation from God. If our future life is salvation—a movement beyond this worldly state of consciousness—then what we have built with the mind determines where we will go in consciousness.

> **For, the body and its soul is hinged upon the mental. For, in material manifestation in a three-dimensional world, mind is the builder and represents that which is the experience of most entities, the Son, in the Godhead, or man's concept of same.**
>
> **2850-1**

> *Q-2. Where do I go from this planet?*
> **A-2. Where thou art preparing, and what thou art building.**
>
> **1219-1**

> **Then the Master—as the mind—is the way, is the how, that one becomes aware through application, through administration of the hopes, the desires, the faith of the soul itself. For, mind is of body and of soul, and when purified in the Christ Consciousness it lives on and on as such.** **3292-1**

Thoughts are food for the physical body and the soul. That which the mind dwells upon will manifest in the physical—either immediately or lifetimes afterward, for it has become a part of the soul as well. This is a highly significant principle with respect to

meditation. When we enhance our access to the one creative energy, what the mind is going to do with it becomes extremely important. That which we hold in the mind we tend to become; that we hold in the mind during meditation we become, even more surely. If we hold something negative, we allow this energy to flow through us and manifest that negativity in the physical. If we dwell upon anger, we are meditating, in a manner of speaking, and we build that into our being.

Then that our mind dwells upon, that our mind feeds upon, that do we supply to our body—yes, to our soul! **1567-2**

The transmigration of life takes place in one's mind. Let one therefore keep the mind pure, for what a man thinks, that he becomes. *Upanishads*

Vibration and Dimensions as Mediating Concepts

In order to understand the relationship between the mind and the physical manifestation of a thought, we need a mediating concept between the one force and the mind that gives a vibrational patterning to that force. Such a concept depends upon an understanding of the nature of dimensions. We have discussed the three-dimensional nature of our present consciousness, yet the readings say that there are eight dimensions in the solar system, corresponding to the planets from Mercury to Neptune. In the three-dimensional state of consciousness of the earth it is difficult for us to comprehend fully the meaning of dimensions beyond our own. Yet, some information was given concerning the nature of these other dimensions of consciousness—particularly the fourth dimension. There is a strong parallel between the understanding given in the Edgar Cayce readings and that of the writings of the Swiss psychologist C.G. Jung. Compare these definitions:

If we wish to form a vivid picture of a non-spatial being of the fourth dimension, we should do well to take *thought as a being* for our model.

(*Modern Man in Search of a Soul,* p. 184)

Best definition that ever may be given of fourth dimension is an idea! Where will it project? Anywhere! Where does it arise from? Who knows! Where will it end? Who can tell! It is all inclusive! It has both length, breadth, height, depth—is without beginning and is without ending! **364-10**

As an illustration of these concepts let us consider a book. What is real about a book? Is it the cover, the paper, or is it the type of print used? Rather, the ideas expressed or contained within the book constitute its power and its deeper reality. The ideas—the fourth-dimensional level—have a more permanent effect upon us than does the physical appearance.

> **First—one finds self in a three-dimensional plane of consciousness; all that may be known materially is subject to that dimension. That as may be comprehended in the mental may reach into a fourth-dimensional plane—as the variation between a book with its dimension and the contents of same, which may be of a mental reaction entirely. 1861-4**

The three-dimensional world can be understood as a projection of the fourth dimension. The principle here is that when something is projected it takes on a lesser dimension. For example, consider the situation where a man shines a flashlight on a basketball in such a way that the shadow of the ball appears as a two-dimensional shadow—a darkened circle on the wall. In a similar manner, the readings say that that which we perceive in our three-dimensional world is simply a projection of the fourth dimension, which is the realm of thoughts or ideas.

> **The abilities in the *psychic* forces . . . psychic meaning, then, of the mental *and* the soul—doesn't necessarily mean the body, until it's enabled to be brought *into* being in whatever form it may make its manifestation—which may never be in a material world, or take form in a three-dimensional plane as the earth is; it may remain in a fourth-dimensional—which is an idea! 364-10**

> **Truly then do thoughts become the deeds, and find, as in this, the manifestation in the different manners in the life of each . . . truly is there found that the desire must precede the action and that directed thought becomes action in the concrete manner, through each force that the spiritual element manifests through. And there then becomes the three manifestations in the three manners, in the three ways, all projections from a fourth-dimensional condition into a third-dimensional mind. 106-9**

From this point of view, the readings say that consciousness as we know it is a past condition. What we see as our material world is the result of mental processes that have taken place before that time.

> ***Q-4. Explain, "So those things that do appear to have reality, and their reality to the human mind, have in reality passed into***

past conditions before they have reached the mind, for with the earth's laws and its relation to other spheres has man become a past condition."

A-4. This relates to that of the spiritual law in its relative forces in the earth planes, or that of a finite mind attempting to comprehend the laws of the infinite mind. For, before *any* condition exists in the finite mind [three-dimensional consciousness], it has become a past condition, relatively spoken, from the infinite mind. 900-24

> What appears as form does thus belong essentially to the past, and is therefore felt as alien by those who have developed spiritually beyond it. (Lama Govinda, p. 69)

That which we experience now as reality is in actuality the manifestation of what we have built previously. This is analagous to the blueprints of an architect. Once the blueprint has been drawn, we know what the building will look like when it manifests. It is only a matter of transforming it from its idea level into physical manifestation. We can go back and modify our thought patterns—modify the blueprints—but unless we do, the nature of the manifestation is determined or fixed. The readings say that nothing of importance happens in our lives that is not foreshadowed in a dream, because in the dream state we can tune in to that blueprint level and see what we are building. Fourth-dimensional reality, therefore, is the level at which the process of building is taking place. Once something manifests in the three-dimensional world, it is a past condition, relatively speaking.

> Materialization can be influenced, directed and modified only while it is still in the process of formation.
> (Lama Govinda, p. 215)

How does the one energy move from the fourth-dimensional level of thought or idea to the third-dimensional level of manifestation? We may use the concept of vibrations of finer and coarser densities as mediating between the realities of the different dimensions.

Process and Structure

Just as man has a triune concept of the Godhead and of himself, he perceives three levels of mind activity—conscious, subconscious, and superconscious. In each case, the three are only manifestations of the one. In order to understand the way in which the readings describe

these three levels, it is necessary to differentiate between a "structure" and a "process." A structure is a form or body that has patterned existence in itself; whereas a process is the relationship that exists between structures. The interaction of two structures creates a process—which in turn may modify one or both of the structures. Consider the nations of the world as individual structures and the negotiations, treaties and trade agreements as processes among these structures. Each of these processes can potentially affect the nature of the structures. A trade agreement may drastically alter the economic system of a nation.

From a three-dimensional consciousness, man sees himself as being comprised of three structures—a physical body, a mental body, and a soul body.

Each soul, individual or entity, finds these facts existent:

There is the body-physical—with all its attributes for the functioning of the body in a three-dimensional or a manifested earth plane.

Also there is the body-mental—which is that directing influence of the physical, the mental and the spiritual emotions and manifestations of the body; or the way, the manner in which conduct is related to self, to individuals, as well as to things, conditions and circumstances. While the mind may not be seen by the physical senses, it can be sensed by others; that is, others may sense the conclusions that have been drawn by the body-mind of an individual, by the manner in which such an individual conducts himself in relationship to things, conditions or people.

Then there is the body-spiritual, or soul-body—that eternal something that is invisible. It is only visible to that consciousness in which the individual entity in patience becomes aware of its relationship to the mental and the physical being.

All of these then are one—in an entity; just as it is considered, realized or acknowledged that the body, mind and soul are one—that God, the Son and the Holy Spirit are one. 2475-1

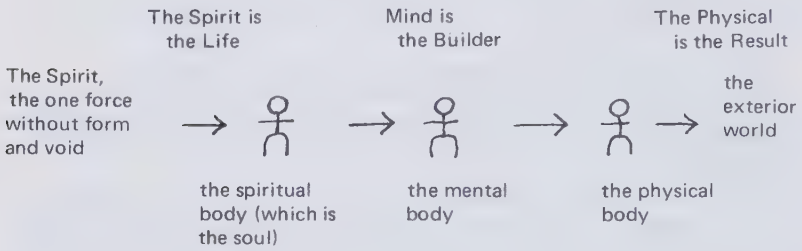
[The physical body is] That which is of the earth-earthy; that channel, that house, that piece of clay that is motivated in material forces as the dwelling place of the spirit or the soul . . .

The soul body is the motivative power within, that has either grown in the constructive forces in its associations or activities, or to the gratifying, satisfying of the superficial emotions or urges. 262-85

Relating to the mental body and those reactions in the imaginative functionings through which ideas or ideals may be formed, as in this body, there may be quite a dissertation given respecting what the mental body really is, or how it may be called a body at all:

There are organs; there are arteries; there are veins, nervous systems, along which it may be said that the mental body functions as for its manifestation in materiality. Yet no one outside of a body may be able to tell what another body thinks or feels by watching, measuring, testing, in any form or manner, those reactions to the organs, veins, and various conditions in activity to give expression.

Hence, being in such relationships to that which is both physical *and* material—and spiritual—it may be well said there *is* a body. 276-7


The Spirit is the Life
Mind is the Builder
The Physical is the Result
The Spirit, the one force without form and void
the exterior world
the spiritual body (which is the soul)
the mental body
the physical body

Consciousness is the relationship between any two neighboring structures. It is a process; it does not exist as a thing in and of itself within the physical body, the mental body or the soul body. This principle is demonstrated in the following two readings.

For, as may be said, *desire* is that impulse which makes for the activity of the mental body . . . 276-7

Q-2. If cremated, would the body feel it?

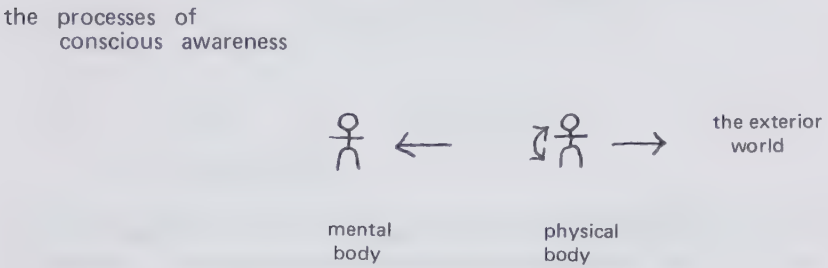
A-2. What body? The physical body is not the consciousness. The consciousness of the physical body is a separate thing. There is the mental body, the physical body, the spiritual body . . .

As to how long it requires to loose physical consciousness depends upon how great are the *appetites* and desires of a physical body! 1472-2

The first reading attributes desire to the mental body; the second makes it clear that physical consciousness is not simply within the physical body. Instead, physical consciousness should be understood as the relationship between the physical body and desire (i.e., which is of the mental body). Consciousness is a process—a relationship between two structures.

The readings define three levels of consciousness. First is the conscious which is directly related to those processes involving the

physical body. They are: (1) the relationship between the exterior world and the physical body, through the five senses, (2) the relationships between sub-structures within the physical body which create the conscious awareness of internal activity (i.e., the relationship between the brain and stomach that creates the awareness that one is hungry), and (3) the relationship between the physical body and the mental body which appears as imagination or day-dreaming within the conscious mind.

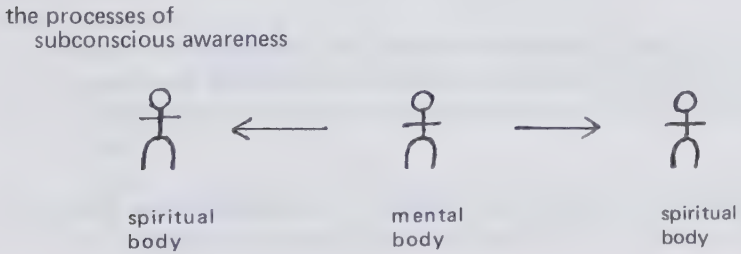


For the earthly or material consciousness is ever tempered with material conditions . . . In the consciousness of earthly or material forces there enters all the attributes of the physical, fleshly body. **900-16**

Knowledge comes through the senses in the physical body to the conscious mind. **900-21**

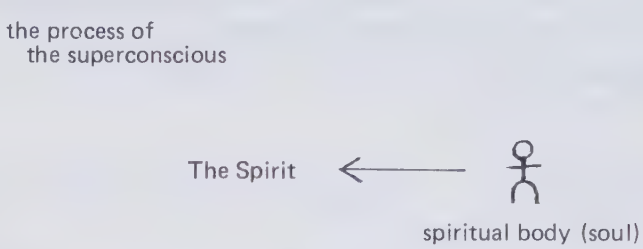
Definition of the words "conscious mind":
The *conscious* means *that* that is able to be manifested in the physical plane through one of the senses. **3744-1**

The second level is the subconscious which is comprised of those processes involving the mental body. Specifically, this would be the relationship between the soul body and the mental body (e.g., subconscious awareness of past life experiences), and between the physical body and the mental body (e.g., dreams relating to the physical body).



The subconscious . . . [partakes] then of the soul forces, and of the material plane, as acted upon through and by mental mind [i.e., the mental body]. **900-31**

Finally, there is the superconscious mind which is defined as the relationship between the soul body and the spirit.



. . . the superconsciousness with the consciousness between soul and spirit, and partakes of the spiritual forces principally. **900-16**

The superconscious is the divide, that oneness lying between the soul and the spirit force, within the spiritual entity. Not of earth forces at all, only awakened with the spiritual indwelling and acquired individually. **900-21**

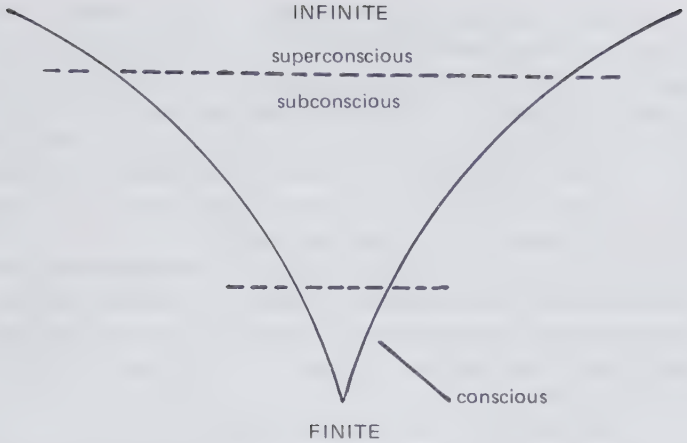
It is only as physical consciousness is laid aside that the superconscious can have a *direct* effect on man's experience. As physical consciousness is released (as in sleep and that called death), the subconscious becomes the conscious and the superconscious becomes the subconscious.

In meditation man seeks to attune himself to the superconscious, thus it is only by stilling the conscious, the senses, the physical, and the subconscious, the mental, that he is able to make this movement in awareness to a point where the superconscious is more accessible.

The superconscious mind being that of the spiritual entity, and in action only when the subconscious is become the conscious mind. **900-31**

For, as we find in the spiritual entity the subconscious, in the physical world it becomes the conscious; in the spiritual that known in the physical as the superconscious becomes the subconscious. **900-23**

These processes or relationships, which man experiences as levels of consciousness, can be illustrated by the following diagram.



Here we can see that the consciousness is only a small fraction of our total being.

> Our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different . . . No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded . . . they forbid a premature closing of our accounts with reality. (William James, *The Varieties of Religious Experience* quoted in *Passages: A Guide for Pilgrims of the Mind.* Harper & Row, N.Y., 1972, p. 15.)

Man in the earth is but a finite focal point of consciousness. Lying, as it were, just beyond man's physical, waking consciousness, is the subconscious. Here are stored the memory patterns of all that man has thought and experienced. To the degree that these patterns are of a limiting or selfish nature, they constitute barriers to the flow of energy and information from the superconscious. The superconscious is that level of awareness which is fully attuned to God. At this level there is an understanding of the fundamental oneness that pervades all of creation. It is here, in the mind of the soul, that there is written that pattern of perfection or the awareness of our true nature as spiritual beings.

> This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds I will write them. Hebrews 10:16

With this understanding of the nature of the mind, we may reconsider and redefine meditation.

Since man is a child of God and was created in His image, we bear within us that pattern of perfection of oneness with the One. That pattern is written within us, in our hearts and in our minds. Yet it is a potential, residing dormant like a seed. Meditation is awakening that pattern by setting it as the spiritual ideal, and by stilling the physical and the mental from their ordinary pursuits and orienting them toward an invitation to the energy of the Spirit to enter into the fullness of our being through that pattern. When the mind as the builder dwells upon that pattern, it unfolds in our lives and we become, as we were predestined to become, "conformed to the image of his Son." (Romans 8:29)

Thus we define meditation as "the attuning of the mental body and the physical body to its spiritual source." (281-41)

Chapter Three

MEDITATION

Definitions of Meditation

The Edgar Cayce readings offer several definitions of meditation. In each case, the focus is upon an attunement process which involves the aligning or harmonizing of the body, mind, and soul of man. Such an attunement makes it possible for man to attune the spirit within to the Universal Spirit.

> **What *is* meditation?**
> **It is not musing, not daydreaming; but as ye find your bodies made up of the physical, mental and spiritual, it is the attuning of the mental body and the physical body to its spiritual source.**
> **281-41**

> ***Meditation* is *emptying* self of all that hinders the creative forces from rising along the natural channels of the physical man to be disseminated through those centers and sources that create the activities of the physical, the mental, the spiritual man; properly done must make one *stronger* mentally, physically . . .** **281-13**

There are certain concepts expressed in these definitions that should be emphasized. First is the word "natural." Meditation is not to be understood as an attempt by man to create physical, mental or spiritual experiences that he is not meant to have. The creative energies within man seek to flow upward and lift his consciousness. The drive to raise one's consciousness is just as natural, or indeed more natural, than the physical drives of the body such as hunger, thirst, and sex.

> **Don't seek for unnatural or supernatural! It is the natural—it is nature—it is God's activity! His associations with man—His *desire* to make for man a way for an understanding!** **5754-3**

A second significant concept in the definitions of meditation found in the readings is that there exists that which can hinder or block man's contact with the spiritual source. The process of meditation relates directly to how one can deal with that hindrance. We might think of that hindrance as the accumulated desire and

thought patterns, built throughout the ages, of a limiting or selfish nature. Meditation is "emptying self of all that hinders" or letting go of our involvement with those patterns that would limit us, in favor of a higher pattern that will restore the awareness of our true nature. The readings indicate that these same thought patterns which create an obstacle in meditation are involved in the process of the attraction of the soul back into the earth time and again. As we deal with these patterns in meditation, we are beginning to free ourselves from the cycle of reincarnation. A definition of meditation from the *Secret of the Golden Flower* emphasizes this point:

> The circulation of the light is not only the circulation of the seed-blossom of the individual body, but it is even the circulation of the true, creative, formative energies. It is not a momentary fantasy, but the exhaustion of the cycle (of soul migrations) of all the aeons. p. 32

Perhaps the most concise yet comprehensive definition is that meditation is the practicing of the first part of the Great Commandment:

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Matthew 22:37

Reflection upon this great commandment should give us some insight into the true spirit and purpose of meditation.

The Purpose of Meditation

Understood properly, the true purpose for practicing meditation should be the desire to be one with God because of our love for Him. We must be careful that we do not make a mental list of reasons for meditating, such as "I am going to meditate because it will make me more healthy, more psychic, and more able to get by on less sleep." In doing this the motivating factor is getting something for oneself. If we wish to move away from the language of karma and conditionality, and into the language of love, we must be eager to meditate simply because we seek to be attuned to God. To do otherwise—to set expectations or seek results—would be like a man saying to his wife, "I am going to love you so that I will be sure that you will do these certain things for me." The readings express this point by warning us not to "meditate for" but to "meditate to." Our concern should not be for the results that may come from regular meditation but instead should be that we grow to a state of attunement with the spiritual source. Recommending that he begin a program of regular meditation, one man was told in his reading,

This we would keep, but don't be anxious about it. Let it be a necessity to thy better being, rather than giving or having the meditation for better being. It's like whether you are baptized for or baptized to! It's the same application within the inner self. You have the meditation because you desire to be attuned with Creative Forces. You don't have the meditation because it's a duty or because you want to feel better, but to attune self to the infinite! . . .
1861-18

The Eastern tradition stresses much the same approach as the reading above and is illustrated in the following story. A man once came to the Buddha to discuss his long practice of meditation. He said, "I have been meditating for twenty years, and now I can levitate across the river." The Buddha replied, "You have been wasting your time. For a nickel you could have taken the boat at any time."

There are many benefits which may accrue from the regular practice of meditation including psychic development, and miraculous or magical powers or *siddhis* as they are called in the East. However, our love for and desire to be one with God should be the motivating purpose and spirit of meditation. Of course that desire finds its manifestation in the second part of the commandment (to love our neighbor as ourselves) as we, in our daily lives, apply and become that spirit of love which we have awakened in our meditation. Nevertheless, we must not concern ourselves with results. The *Bhagavad-Gita* says,

> He who does the task dictated by duty, caring nothing for the fruit of the action, he is a yogi, a true sannyasin.
> p. 62

the *Secret of the Golden Flower* says,

> The decision must be carried out with a collected heart, and not seeking success; success will then come of itself.
> p. 40

the Bible says,

> God giveth the increase. I Corinthians 2:7

and the readings say,

> **. . . don't be anxious about it. 1861-18**

Another story from the East tells of a chela who came to his guru and said, "Master, I want to see God!" Immediately the teacher

grasped his student by his hair, dragged him into the nearby river and held his head under water while he struggled, nearly drowning. Then the guru raised him up and calmly said, "When you want to see God as much as you wanted that breath of air, you may begin to make some progress."

Reading the Song of Solomon in the Old Testament can give us a sense of the longing of the lover for the loved one. We must then transfer that awareness quickly to awaken a deeper feeling for the great commandment to love God with all our hearts and minds and souls.

The second side of the motivational basis for meditation as the second portion of the commandment, to love our neighbor as ourselves, can be amplified by reflecting on this passage from the *Secret of the Golden Flower:*

> One must not content oneself with small demands but must rise to the thought that all living creatures have to be redeemed. One must not be trivial and irresponsible in heart, but must strive to make deeds prove one's words.
>
> p. 48

The purpose of meditation, combined with application, is to *live* the great commandment, "to love God with all your heart and your neighbor as yourself." (Matthew 22:37, 39)

The Physiology of Meditation

If the Infinite can express itself in the finite, if God can manifest in the earth, if the Transcendent can become Immanent, if Mind as of the fourth dimension can project into materiality in the third dimension, *how* is the transition made from the non-material into the material? These questions have puzzled thinkers throughout the ages. Posed in this way, there is no answer because a dualism of two separate realities is implied. Returning to the principle of *Oneness* gives us an immediately improved prospect of understanding the implied problem in these questions.

Let us examine the specific instance of this problem as it relates to meditation, wherein we are said to be able to meet God within the temple of our own bodies. The Edgar Cayce readings on meditation reveal an excitingly beautiful picture of the way in which man is purposefully constructed to enable him to be a companion with God in knowledge and energy. The human body is a very special kind of transducer of the non-material aspect of the One energy into material manifestation.

. . . there are *definite* conditions that arise from within the inner man when an individual enters into true or deep meditation. A physical condition happens, a physical activity takes place! Acting through what? Through that man has chosen to call the imaginative or the impulsive . . . 281-13

. . . there are physical contacts which the anatomist finds not, or those who would look for imaginations or the minds. Yet it is found that within the body there are channels, there are ducts, there are glands, there are activities that perform no one knows what! in a living, *moving*, thinking being. 281-41

The "physical contacts" and "glands" referred to here are the endocrine system. Physiologists know these glands to be the miracle workers of the body; we know them personally to be the emotional centers, e.g., the adrenals relate to anger. The readings are saying that when the endocrine glands become properly attuned, they become spiritual centers and points of contact through which energy and information can flow from God to man.

The endocrine system, imagine it to be, as it truly is, a set of seven fabulous jewels of different colors. It is primarily composed of the following seven centers: pituitary, pineal, thyroid, thymus, adrenals, cells of Leydig and gonads. The functioning of these ductless glands secreting their numerous hormones directly into the blood stream is unimaginably complex. We can also imagine this system to be like a symphony orchestra. Properly attuned and functioning in a harmonious and integrated way as a single system, it produces magnificent music as a Hymn of the Universe which lifts us from the finite into attunement with the Infinite.

As energy centers, these seven points of contact of the spiritual with the physical have been known and experienced by all mystical traditions, both East and West. Properly understood, the centers are much more than just the endocrine glands. At the physical level they include other structures and processes, e.g., the thymus as a center includes the nerve bundles of the cardiac plexus and the heart and lungs as well. The centers also include, in addition to the physical, their respective mental-body and spiritual-body representations.

In the Sanskrit, these centers are referred to as chakras, meaning wheels, because that describes the way in which they are sometimes felt and seen. Many clairvoyants have described vortices of energy, invisible to most people, which touch at points in the physical body corresponding to the seven endocrine glands. One might compare the glands with magnets which have measurable energy fields surrounding them. We may see the magnets, but the invisible energy

patterns associated with them extend beyond their visible form and are of great significance in understanding their properties.

A word to describe the function of these spiritual centers is "transducers." A transducer is a device that is activated by power from one system and supplies power in another form to a second system. For example, a telephone transduces electrical energy into acoustical vibrations. Within ourselves one system is the soul, with its access to the energy of the Spirit; the other system is the physical body. These chakras are like control centers regulating the flow of the life force within. Our work in meditation is to desire and allow an integrating flow of energy through these centers. When we become integrated and healed by this process, we are capable of transmitting this energy for the healing of others.

Since these are powerhouses of energy, it should be understood that imbalanced conditions among these centers are likely to result in serious physical, mental, emotional, and/or psychic disturbances. A phrase often used regarding specific activity of these points of contact is, "opening the centers." To open these centers means to modify the barrier between the Infinite and the finite aspects of ourselves. Certainly, we are all seeking to lessen those barriers; however, how we go about doing that is of crucial importance.

The opening of centers may be a normal accompaniment of deep meditation or of other spiritual seeking, or openings may be brought about intentionally or accidentally by such stimuli as: drugs, breathing exercises, certain asanas (yogic postures), mantras, incense, other religious rituals (e.g., the dance of the whirling Dervish), or physical disorders such as spinal lesions.

If the energy flow through these channels is experienced as rising from the base of the spine, it may be referred to by the Eastern term, Kundalini. If it seems to enter the head from above, it may be called the Pentecostal flames of the Holy Spirit. These seemingly highly divergent experiences actually relate to two poles within the body through which the One energy may flow.

As an example of the extremes of the ways in which the life force may flow between the two poles within, consider an automobile battery as an energy source. If a wrench is placed across the two poles, the direct flow of the energy will melt the wrench. If the lead wires of an FM radio are placed on the two poles, the radio may pick up waves broadcast from a distant source and translate and amplify them into beautiful symphonic music. It is the same energy; the difference is in the complexity and order of the form—that is to say, the pattern—through which it flows.

The selection of the pattern is very much a matter of the motives held in the imaginative forces of the mind. A key to assuring the

proper selection of the pattern is contained in the readings' interpretation of the Revelation of John.

In the Revelation we may think of John's experiences as being the visionary accompaniments of transforming, integrating and attuning processes taking place within his body. The seven churches of Asia may be related to the seven spiritual centers. In Revelation 5, John saw a book sealed with seven seals. A loud voice asked, "Who is worthy to open the book and loose the seals thereof?" John wept because no man was found worthy to open the book. Then there stood a Lamb who opened the book and there was great rejoicing. The Lamb represents the spirit of Christ. Only that is worthy to open the seals. This example is highly instructive regarding the proper order of motivation and technique in meditation.

The Christ of the macrocosmic Trinity is represented within us by the mind. To illustrate how the work of the mind relates to the physiology of meditation we may pursue the development of the chart of relationships begun on page 10.

PROCESSES	STRUCTURES	TEMPLE CORRELATE	MACROCOSMIC CORRELATE
Superconscious	Soul	Holy of Holies	Spirit
Subconcsious	Mental Body	Holy Place	Christ-Mind
Conscious	Physical Body	Outer Court	Father

PHYSIOLOGIC CORRELATE	ACTIVATED BY
Endocrine System	the
Autonomic Nervous System	imaginative
Cerebrospinal Nervous System	forces

Notice especially the paralleling of the activity of the "imaginative forces" (referred to in 281-13, p. 31) with the mind, the Christ within and with the autonomic nervous system whose activities in turn relate on the one hand to the spiritual body and the endocrine system and on the other hand to the physical body and the sensory-motor or cerebrospinal system. The important principle is the role of the mind in meditation, not as intellect, but as the "imaginative forces" working with the motivation and desire of the Spirit of Christ, to awaken the highest, most transforming processes.

Consider the relationship indicated in the following chart:

Pituitary
Pineal
Thyroid
Thymus
Adrenals
Lyden
Gonads

Function as the seat of the Soul joined by the silver cord or Appian Way

Open door

Open or sealed door

Hypothalamus—a neurohormonal transducer

Pituitary—a neurohormonal transducer

These work together as the master gland and control center of the body

Pituitary—Pineal

Gonads—Lyden

Both of these pairs function together and may be considered to be one center

the Throne—Hypothalamus
the Christ—Pineal

Both of these are innervated by the autonomic nervous system and mobilized by the imaginative forces of the mind.

Heaven	Pituitary	Father
	Pineal	Christ—man in heaven
	Thyroid	Holy Spirit
Earth	Thymus	Eagle
	Adrenals	Lion
	Lyden	Man—in the earth
	Gonads	Calf

Preparation for Meditation

In meditation we are dealing with a great power; preparation is most prudent. Jesus admonished his disciples not to approach the temple without putting things right with our fellow man.

> Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
>
> Matthew 5:23-24

As an ongoing process, the implications of this teaching are that if we intend to approach the throne daily in our meditation, we must also be about correcting things in our daily lives. Such preparation is an individual matter. The Old Testament preparations for the tabernacle worship are very challenging in this regard. Each must decide for himself what activities create a greater sense of devotion and openness for meditation. Some find that cleansing the physical body is important. Others find particular exercises or disciplines helpful. Many feel that a prayer of protection at the beginning of meditation is important. One such prayer is:

> Father, as I open myself to the unseen forces that surround the throne of grace and beauty and might, I throw about myself the protection found in the thought of the Christ.

One shouldn't just utter this as a magic ritual and then expect that he is going to be protected. Instead, one should use it as an aid for sensing or experiencing the true protective presence of the Christ.

Certainly, for every person, attitudes and emotions are a significant aspect of preparation. The way that we have been using the mind in our daily lives will have a great effect upon our capacity to still and focus the mind in meditation. Thus, preparation is not just the things that we do five or ten minutes before the meditation period. We are constantly preparing ourselves.

> **For the promise has ever been, look *within!* Meet thy Maker in the temple within. For the body is indeed the temple of the living God, and He has promised to meet thee there, in the holy of holies, in the mount within. And His promises are sure.**
>
> **How has been the pattern in such meetings? Has not the edict been ever, "Purify yourselves, your bodies, for on the morrow *thy God* would speak with thee"?**
>
> **Hast thou not learned, He is ever the same, yesterday, today and forever?**
>
> **Then prepare thyself in that way and manner that seemeth to *thee*, in *thine* experience, in thy consciousness to meet thy Maker.**
>
> **Then as ye use those material preparations, they only give to the body a greater consciousness—through their application to the body—of the necessity of every atom cooperating in that direction!**
>
> **1152-2**

Q-2. Just what preparation would you advise for the body, now?

A-2. This should be rather the choice of the body from its *own* development, than from what *any* other individual entity or source might give.

Purify the body, purify the mind; that the principle, the choice of ideals as made by the entity may be made manifest.

Do whatever is required for this—whether the washing of the body, the surrounding with this or that influence, or that of whatever nature. 2475-1

The Practice of Meditation

The basic principle in the readings concerning the practice of meditation is that the spirit and purpose are more important than technique. We should each begin with the best understanding that we have of how to meet God within the temple, which is the body. Yes, we must learn to meditate, but growth in understanding and attunement can always take place from whatever point at which we find ourselves. We must be assured in the depths of our being that it is not we ourselves, the meditators, that do the work, but the power of the spirit within, which is responsive to our sincerity and openness. We must neither place limitation on the way in which the Spirit can work, nor can we expect to manipulate that Spirit by adherence to proper ritual. The question always arises in the mind of the meditator as to whether or not he is using the proper technique. When one person asked if she were meditating properly, the readings replied, "Be confident that in Him all things are done well." This answer may be more instructive than it seems at first glance. The sense that *He is meditating me* should alleviate all doubts about proper procedure. It is the process of the intensity of the desire, followed by letting go, of "effortless effort," that allows the infinite forces to begin to inter-penetrate and transform the finite man.

As we come to understand that the body is the temple and that the Old Testament instructions for the tabernacle worship are externally projected patterns of internal processes, we come to the principle that all external worship ritual may be projections of patterns of attunement processes. For example, the sacrifice of the best animals in the flock symbolizes a willingness to give up our favorite lower emotion in preference for attunement. The study of the symbology of the Mass should be highly instructive regarding the inner process of attunement in meditation.

On occasion it becomes the hope of practitioners of religious rituals that if they but perform the ritual properly, regardless of their motive and spirit, they can be assured of the efficacious flow of the power of

God. This can surely become a problem for the meditator as well who may hope for results due to proper (even scientific) technique with no consideration of either motive or application.

Are there procedures which enhance the meditation experience? To be sure, and these will be given in step-by-step detail; however, they are guides to and not guarantees of attunement.

> Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart . . . Psalm 24:3-4

Some of the readings indicate that the use of certain aids or techniques should be as the *result* of attunement and not as the *cause.* If we become too focused upon the form or the technique of these procedures, it is easy to lose sight of the true sense of the purpose of meditation.

> **When you are moved by full accord, use the intonations, the breathing, the posture; but let this be rather an outgrowth of attunement than the purpose *for* attunement. 281-35**

> **If *form* becomes that that is the guiding element, then the hope or the faith is lost in form! 262-17**

We must not wait until we think we have the right technique to begin to meditate. No technique will assure His presence—only a sincere and open invitation.

Several suggestions from the readings concerning the practice of meditation include the effectiveness of working with a small group, choosing the same place and time each day, and the importance of keeping the spine straight, breathing exercises, chanting, and proper use of incense. If we are concerned about the amount of time that we should spend daily in meditation, we may again lose sight of the purpose of meditating. The effects of just a moment of contact with the inner self far outweigh the effects of sitting for hours trying to meditate without the proper attitude or motivation.

> **How long was the experience of Saul in the way to Damascus? How long was the experience of Stephen as he saw the Master standing—not sitting, *standing?* How long was the experience of those that saw the vision that beckoned to them, or any such experience? . . .**
>
> **For, did the Father (or Infinity) bring the earth, the worlds into existence, how much greater is a day in the house of the Lord—or a moment in His presence—than a thousand years in carnal forces?**

Hence a soul even for a flash, or for a breath, has perhaps experienced even as much as Saul in the way. 262-57

Spend that time necessary to know you are in accord, but spend more time in carrying out the directions given in such periods. For unless one may make practical in daily life the tenets or teachings [obtained by meditation], these are worth little to the entity itself. 3513-1

Undoubtedly the most important suggestion from the readings concerns what to do with the mind during meditation. That which is held mentally in meditation is that which is being built. As a tool for the attunement process of meditation, the readings recommend the use of an affirmation—a brief statement of the ideal or purpose towards which the meditator seeks to grow. The most highly recommended affirmation was the Lord's Prayer.

When asked about the proper way to use the Lord's Prayer, Edgar Cayce's answer gave the key to the most effective use of any affirmation.

Q-22. Does the outline of the Lord's Prayer as placed on our chart have any bearing on the opening of the centers?

A-22. Here is indicated the manner in which it was given as to the purpose for which it was given; not as an *only* way but as a way that would answer for those that sought to be—as others—seekers for *a* way, *an* understanding, to the relationships to the Creative Forces. It bears in relationships to this, then, the proper place . . .

Q-30. How should the Lord's Prayer be used in this connection?

A-30. As in feeling, as it were, the flow of the meanings of each portion of same throughout the body-physical. For as there is the response to the mental representations of all of these in the *mental* body, it may build into the physical body in the manner as He, thy Lord, thy Brother, so well expressed in, "I have bread ye know not of." 281-29

These instructions on the use of the Lord's Prayer are highly significant and applicable in general to the proper use of affirmations in meditation. Note the emphasis on "feeling the flow of the meaning." When we say "Thy will by done," we must truly desire that and feel the appropriate response to that desire. Then, "as there is the response to the mental representations of all of these in the mental body, it may build into the physical body . . ." This is the true Eucharist and transubstantiation of which the Master spoke when He said, "I have meat to eat that you know not of." (John 4:32)

Each portion of the Lord's Prayer may be related to one of the spiritual centers. The reading indicates, as a matter of fact, that here is the manner and the purpose for which it was given. For example, when we say, "Our Father," there should be both an awareness of the area of the pituitary and a consciousness of Oneness, Universality and that He is indeed the Father of all. Each of the centers is addressed in turn, but the emphasis should be on the integration of the whole system with the higher centers directing the lower ones and the lower ones contributing their tremendous forces to the serving of a higher consciousness. Thus the higher centers are addressed in descending then ascending order at the beginning and the ending of the prayer. Having addressed the higher three by Father (pituitary), Name (pineal), and Kingdom and Will (thyroid), the sequence now shifts to the lowest center, the powerhouse of the generative organs (gonads). Here we say, "Give us our daily bread," meaning give us only that psychic energy that we need and can make applicable today. Many calculated approaches to opening the centers may awaken more energy from this center than can be properly processed. An excess of this bread or manna can spoil very easily. Having awakened the energy flow from the lowest center, we now have three segments of the prayer, related to the next three centers, which have an alerting but by-passing function. The phrases, "Forgive us our debts (adrenals), lead us not into temptation (lyden), and to deliver us from evil (thymus)" all have the effect of inviting the energy to rise through these centers without awakening the karmic patterns or negative emotions commonly associated with these centers, "for Thine is the Kingdom (thyroid), and the power (pineal) and the glory, i.e., 'ability to serve' (pituitary)." This prayer may be used as a general attuning affirmation in preparation for every meditation.

Full instructions for the use of the affirmation are contained in the answer given to this question:

> *Q-1. How may I bring into activity my pineal and pituitary glands, as well as the kundalini and other chakras, that I may attain to higher mental and spiritual powers. Are there exercises for this purpose . . . ?*
>
> **A-1. . . . first so *fill* the mind with the ideal that it may vibrate throughout the whole of the *mental* being!**
>
> **Then, close the desires of the fleshly self to conditions about same. Meditate upon *"Thy will with me."* Feel same. Fill *all* the centers of the body, from the lowest to the highest, with that ideal; opening the centers by surrounding self first with that consciousness, "Not my will but Thine, O Lord, be done in and through me."** **1861-4**

It is possible that the major reason for the commandment regarding taking the Lord's name in vain was to retain the energy-evoking mantric qualities of the names of God and their potential for aiding us in attuning to His presence within.

We are not to repeat a mantra or the words of an affirmation over and over. As the Master said, "Use not vain repetitions, as the heathen do . . . " (Matthew 6:7) Instead we should feel the meaning behind the words. We are not to do an intellectual analysis of the affirmation during meditation; instead we should focus our attention on awakening the spirit within the words.

For this reason we might do well to discard the noun *mantra* in preference for the adjective *mantric;* it will be worth while to consider this term carefully.

> In the word "mantra" the root "man" equals "to think" (in Greek "menos," Latin "mens") is combined with the element "tra," which forms tool-words. Thus "mantra" is a "tool for thinking" . . .
>
> (*Foundations of Tibetan Mysticism,* p. 19)

The emphasis here should be upon the concept that a mantra or affirmation is a *tool* for the mind to become attuned to the spirit. We bring the mind to total stillness by *using* the mind, not by denying its place or existence. Through the activity of the mind, with the aid of a tool such as a mantra or affirmation, the mind is brought into alignment with the spirit. Yet, there is nothing magical about mantras or affirmations in themselves. The transforming work of meditation is done by the spirit within, and the affirmation serves only to direct or focus these spiritual forces.

> Mantras do not act on account of their own "magic" nature, but only through the mind that experiences them. They do not possess any power of their own; they are only the means for concentrating already existing forces—just as a magnifying glass, though it does not contain any heat of its own, is able to concentrate the rays of the sun and to transform their mild warmth into incandescent heat.
>
> (*Foundations of Tibetan Mysticism,* p. 27-8)

The function of affirmations suggested in the Edgar Cayce readings might be better understood by the consideration of another Eastern term, *dharanis.*

> Dharanis are means for fixing the mind upon an idea, a vision or an experience gained in meditation. They may represent the quintessence of a teaching as well as the experience of a certain state of consciousness, which hereby can be recalled or recreated deliberately at any time. Therefore they are also called supporters, receptacles or bearers of wisdom (vidyadhara). They are not different from mantras in their function but to some extent in their form, in so far as they may attain a considerable length and sometimes represent a combination of many mantras or "seed-syllables" (bija-mantras), or the quintessence of a sacred text. They were a product as well as a means of meditation: "Through deep absorption (samadhi) one gains a truth, through a dharani one fixes and retains it."
>
> (*Foundations of Tibetan Mysticism*, p. 31-32)

Let us consider the affirmations given for the *A Search for God* Study Group to be dharanis by this definition. Then these affirmations, "are not different from mantras in their function but to some extent in their form, in so far as they may attain a considerable length and sometimes a combination of many mantras or 'seed-syllables.' " The *A Search for God* readings may be thought of as "a sacred text" of which the affirmation represents "the quintessence." They were a product (of Edgar Cayce's meditation or samadhi) as well as "a means of meditation" for us, as "supporters, receptacles or bearers of wisdom."

In the light of these suggestions let us consider the wisdom of the *A Search for God* approach. The chapter under consideration constitutes the "sacred text" giving us a new understanding of spiritual law. With the affirmation, as "the quintessence" of that text, we awaken an authentic spirit within ourselves. Then with the selection of a discipline (or an "experiment") we apply that truth and truly "fix and retain it." A *triple* "method of making fast the enlightenment."

Now let us inquire one step deeper into the use of the affirmation in relationship to the *silence.* In the *Secret of the Golden Flower* we find some especially helpful, though difficult, instructions:

> Fixating contemplation is indispensable; it insures the making fast of the enlightenment. Only one must not stay sitting rigidly if worldly thoughts come up, but one must examine where the thought is, where it began, and where it fades out . . . When the flight of thoughts keeps extending further, one should stop and begin contemplating. Let one

> contemplate and then start fixating again. That is the double method of making fast the enlightenment. It means the circulation of the light. p. 36

Several of the words and phrases used here might be translated into expressions used in the readings. The word "fixation" refers to being silent while the integrative hormonal secretions move to every cell in the body. This is literally "circulation." "Contemplation" can be understood as the awakening of the response by attention upon an affirmation. Finally "light" is the one Creative Force allowed to flow by the awakening motive. Using these definitions along with some additional rewording, the above passage might read:

> Being silent after awakening the response is indispensable. It insures that the effect of the good spirit awakened will have an effect in the tissues and cells of the body . . . When the flight of thoughts keeps extending further, one should stop and return to awaken the spirit with the affirmation. Let one affirm and then be silent again. That is the double method of making fast the enlightenment.

The text continues by offering a pair of equivalencies. This is followed by a description of the two fundamental problems that can arise for the meditator.

> The circulation is fixation. The light is contemplation. Fixation without contemplation is circulation without light. Contemplation without fixation is light without circulation. Take note of that! p. 36

"Circulation is fixation!" As soon as the one energy begins to move in meditation, it is building *something.* Any time we are dealing with the one energy, the mind is patterning and crystalizing it (at the fourth-dimensional level). "The light is contemplation." Within an affirmation, such as the Lord's Prayer, there is an expression of the Christ pattern, the Light. If we will use the affirmation correctly—that is, with openness and sincerity of purpose—we will have access to that perfect pattern written within ourselves from the beginning. (See p. 13, Chapter 1, which discusses this pattern.)

As an interpretation of the remainder of the quoted passage, consider two hypothetical meditators—A and B—each of whom makes one of the two fundamental mistakes in the practice of meditation. A is able to concentrate in meditation, dwell upon a mantric thought, sense the movement of energy through himself. Yet,

he has focused his mind upon something less than an expression of the highest ideal that he knows. Let us suppose that he has chosen to focus his attention on sex. "Fixation without contemplation is circulation without light." The movement and patterning of energy, without a spiritual intent and purpose held in mind, fails to achieve the transformative potential of the meditative process.

B has chosen to use an affirmation which expresses the highest ideal that she knows, yet in her attempt to meditate she is unable to go beyond just repeating it over and over. The stillness of resting in the spirit of the affirmation is essential. "Contemplation without fixation is light without circulation." To achieve the full potential of meditation there must be a letting go by the strictly intellectual mind to allow the flow and fixation of that pattern of love expressed in the affirmation.

How are we to use the silence? Awaken a motivational response and hold that feeling in the silence. If we drift away we may, as the *Secret of the Golden Flower* says, "make a medicine of the illness." We take just enough note of the thought to renew a sense that only the Spirit of Christ can handle that concern. We are re-motivated to attune ourselves to Him; we return to the spirit of the affirmation and hold the silence again.

Experiences in Meditation

There are two types of experiences we may have in meditation: good and bad. Sometimes it is difficult to know which of the two is worse! We say this, facetiously of course, to highlight the fact that problems may arise from good meditation experiences as well as bad.

If at the start we have some dramatically good experiences, we may come to think of meditation as being *for* experiences. If these experiences do not continue, we may begin to doubt our approach, ourselves or God. If we seem to have special success we may develop ego involvement in it. The good experience may precede our level of commitment in requiring more of us than we are ready to give and we may become fearful of handling the power or the responsibility. Some "good" experiences may lure us astray short of the highest attunement of which we are capable even at the time. Although there are beautiful, reassuring and confirmatory experiences, these sometimes constitute special occasions to "test the spirits."

> Beloved, believe not every spirit, but try the spirits whether they are of God. I John 4:1

On the other hand, those experiences sometimes thought of as

being "bad," may be more instructive than they appear at first glance. Some, such as the feeling of an explosion in the head, may be part of the healing and attunement process. Many of the visions of John in the Revelation which seem so catastrophic may be properly interpreted as part of the ongoing transformation process of his extensive healing experience. Other bad experiences may simply warn us of improper technique and thus be rather more instructive than destructive.

Some ask about the dangers of meditation. If meditation is understood to be practicing an awareness of His presence, it may be the safest and most saving experience in the world. Let us understand very clearly then that it is not meditation that is dangerous but improper purpose and technique. Here as much as in any phase of our lives we must remember, "Make haste slowly, here a little, there a little, line upon line."

There is a tendency in man to perceive his inner experiences as taking place outside of himself. We can see this condition demonstrated by the frequency with which individuals have built altars or shrines at places where they had transformative experiences. This is especially prevalent in stories of Old Testament characters. For example, we have seen how the tabernacle worship was an external projection of an internal process. The problem for man arises when he builds up rituals in the external world, expecting to re-create a particular experience. We need to realize that it is not the manipulation of elements of the exterior world that will bring an experience, but only becoming sincere in our search.

There is a tendency to translate inner events to outer ones. Warning her to be careful of this projective tendency, the readings instructed one woman to avoid seeing the goal of meditation as the achievement of an experience somewhere outside of herself.

> *Q-4. Once when meditating on distant objects, I experienced the sensation of being unpleasantly suspended at a great height in the universe, with the result that for some time afterwards I feared the power of too effective a concentration of thought. Was there something wrong about the technique I used in trying to efface a sense of my physical ego?*
>
> **A-4. Turn within, rather than holding to something above self. For know, the promise is that He shall meet thee within thine own temple. The technique, then, was in error. It is not above self, but within. For as ye raise the consciousness to that within self, He meeteth thee in thine own tabernacle, in the holy of holies; in the third eye—*not* above same!** **1782-1**

Many people have become frustrated with meditation because of their inability to have an experience of one kind or another. That which constitutes a good experience in meditation is difficult to judge. The only criterion that should be used to judge our own meditation is "the changed life." It is manifested in the fruits of the spirit: patience, kindness, faith, etc. The feeling of effective meditation is the feeling of love.

The following reading was given for a man who had limited himself by setting specific expectations upon himself based upon what he had heard others had experienced.

> *Q-6. [694]: Why don't I have more success with meditation?*
>
> **A-6. Oft we find individual activity becomes so personal in even the meditations that there is sought that this or that, which may have been reported to have happened to another, *must* be the manner of happening to self. And in this manner there is cut away, there is built the barrier which prevents the real inner self from *experiencing*. Let self *loose*, as it were; for thy prayer ascends to the throne of grace, ever; only as self, though, metes out to thy fellow man. Do not *try*, or crave, or desire a sign; for *thou* art in *thyself* a sign of that thou dost worship within thine inner self!**
>
> **705-2**

A frequent question concerns out-of-body experiences. Certainly, such an experience may happen during meditation, and it is not something which should be feared. Nevertheless, if we understand the purpose for being in the earth, we can see that this is not something to *try* to make happen. We meet God within—not out somewhere else.

> For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it.
>
> Deuteronomy 30:11-14

The Promises of Meditation

Although we have stressed the "hoping for nothing" (Luke 6:35) spirit of love as being basic to proper meditation, we are also given many promises which we are invited to claim.

> Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.
> Malachi 3:10

Specific promises of the beneficial effects of meditation are numerous in the Edgar Cayce readings. Summarized, they say that meditation properly practiced will make one stronger physically, mentally, emotionally, and spiritually and consequently more able to be of help to others.

> **. . . seeing, feeling, experiencing of that image in the creative forces of love, enter into the Holy of Holies. As self feels or experiences the raising of this, see it disseminated through the inner eye (not the carnal eye) to that which will bring the greater understanding in meeting every condition in the experience of the body. Then listen to the music that is made as each center of thine own body responds to that new creative force that is being, and that is disseminated through its own channel: and we will find that little by little this entering in will enable self to renew all that is necessary—in Him . . .**
>
> **. . . in meditation (when one has so purified self) that healing of every kind and nature may be disseminated on the wings of thought.** **281-13**

The magnitude of the potential effect of the regular practice of meditation cannot even be imagined. The *Secret of the Golden Flower* promises that meditation is so powerful a tool for spiritual growth that it can allow a man to move beyond the karmic patterns that would draw him back into the earth for a thousand more incarnations.

> If you only meditate for a quarter of an hour, by it you can do away with the ten thousand aeons and a thousand births. All methods end in quietness. This marvelous magic cannot be fathomed.
> p. 33

Far and beyond these promises, however, the readings encourage us to read and claim as personally relevant all of the great promises of the Master. The Edgar Cayce information especially encourages us in the reading and personal acceptance of the assurances given in the 14th, 15th, 16th, and 17th chapters of John. The A.R.E. booklet, on this discourse given by Jesus, entitled *A Closer Walk,* should be the constant companion of every meditator practicing this approach.

Here are some of the promises of the Master which should regularly inspire the meditator and of which we should constantly be assured.

I am with you always, *even* unto the end of the world. Matthew 28:20

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. John 4:14

This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. John 7:50-51

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14:1-3

I am the way, the truth, and the life: no man cometh unto the Father, but by me.

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. John 14:6-7

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you. John 14:12-18

. . . when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. John 16:13

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Revelation 3:20-21

Chapter Four

THE PATTERN AND THE POWER

An implication of the concepts that we are children of God and made in His image is that we are miniature replicas of the universe. There is nothing in the universe that man can understand that doesn't have its representation within man himself. God made man as he is so that even in the limitations of three-dimensional consciousness man could come to an awareness of his oneness with Him. The realization of that awareness is dependent upon the choices that man makes in the utilization of the one creative energy to which he has been given access. As man uses this energy, he imparts formal qualities to it. That formal or vibrational pattern which the energy takes on is determined by what is being held in the mind. Mind is the builder, and those thought patterns created by the mind can serve as a hindrance or as an aid to greater self-awareness, depending upon their nature. If they are in harmony with universal laws, they give life, love, and attunement.

At the fourth-dimensional level man has access to every thought he has ever created (recall the relationship between the fourth dimension and an idea). His greatest responses of love and kindness have been recorded there, as well as the patterns of his greatest fears or resentments.

Jung's Concept of Archetypal Patterns

In addition to those patterns which have been personally created by an individual's mind throughout all of his experiences, each of us has access to patterns which are shared or which are common to mankind. These impersonal or archetypal patterns are manifested in the dreams and the myths of all cultures. Many of the writings of Carl Jung refer to these. Differentiating between patterns that have been individually created and which are based upon one's own unique experiences or choices, and those patterns which are more available to all, Jung writes:

> A more or less superficial layer of the unconscious is undoubtedly personal. I call it the *personal unconscious.* But this personal unconscious rests upon a deeper layer, which does not derive from personal experience and is not a personal aquisition but is inborn. This layer I call the *collective unconscious.* I have chosen the term "collective" because this part of the unconscious is not individual but universal; in contrast to the personal psyche, it has contents and modes of behavior that are more or less the same everywhere and in all individuals. It is, in other words, identical in all men and thus constitutes a common psychic substrate of a suprapersonal nature which is present in every one of us.
>
> The contents of the collective unconscious are known as *archetypes.*
>
> (*The Archetypes and the Collective Unconscious,* p. 3)

In his investigation of symbology, Lama Govinda comes to a similar conclusion.

> While mantric symbols have their origin within the cultural realm of a certain language or civilization, there are other symbols of figurative and conceptual nature, the origin of which cannot be traced to any particular place, tribe or race, and which are not bound to any particular period of human civilization or to any religion, but which are the common property of humanity. These symbols may disappear in one place—in fact they may be buried for centuries—only to reappear at another place, and to rise resurrected in a new and more brilliant garb. They may change their names and even their meaning, according to the emphasis laid upon the one or the other of their aspects, without losing their original direction: because it is in the nature of a symbol to be as manifold as the life from which it grew, and yet to retain its character, its organic unity within the diversity of its aspects.
>
> (*Foundations of Tibetan Mysticism,* p. 51)

An example of an archetypal image is a dream, vision or symbolic representation of the lion or the great cat. In the Old Testament, Ezekiel had a vision in which he saw four beasts (or four cherubs, as he called them): a calf, a man, a lion and an eagle. (Ezekiel 10:14) Similarly, in the New Testament, one of John's visions in the Revelation includes the appearance of these same four beasts.

Interpreting these, the Edgar Cayce readings indicate that these visions are specifically appropriate visual representations for structures and processes in the physical body. We may, for example, liken the visionary experience of the lion to the physiological activity of the adrenals. Seeing the image of a lion is likely to awaken in us a feeling of power and energy, which is related to the adrenal activities. Or, if there is particularly strong adrenal activity going on in the body, there may be an accompanying visualization, such as in a dream, of the lion or the great cat.

One man, in the midst of problems of resentment toward his wife, who had left him, dreamed that he was watching an activity on a stage while sitting in the front row of a theater. His feet extended forward so that they reached into a cage situated beneath the stage. He looked down and saw that within the cage there was a lion which was gnawing at his feet. This dream was an excellent portrayal of the pathological process that was taking place within him. The stage and its activity correspond to the conscious mind. Beneath this he became aware of the forces, symbolized by the lion, which were gnawing away within him. This is a precise description of the way in which continued resentment awakens within us this physiological and emotional process of the adrenals and of the way in which chronic stimulation of hormonal secretions sets up processes which gnaw away at the health of the body. The disruptive situation was given visual representation in his dream in archetypal symbology related to the adrenal activity.

The archetype is related not only to the visual imagery, but also to the physical processes accompanying it. Commenting on the importance of understanding this dual nature of a symbol, Lama Govinda writes:

> A thing exists only in so far as it acts. Reality is actuality. An active symbol or image of spiritual vision is reality . . . A non-acting symbol or image is empty form, at the best a decorative construction or the remembrance of a concept, a thought, or an event, belonging to the past.
>
> (*Foundations of Tibetan Mysticism,* pp. 105-6)

In a sense, we can see the lion or the great cat as the totem animal of our times. It is a matter of fact that if you put the likeness of a great cat on a product, it will sell. A tiger in the tank sells gasoline, Tony the tiger sells breakfast cereal and a mountain lion on top of a sign sells automobiles. Advertising firms may not be interested in hearing about archetypal symbols, but they know that they work. Why do they work? There is something about that imagery to which we respond. Almost universally, people agree that the great cats symbolize a kind

of independent, controlled power, which is a greatly admired quality in our culture. Products bearing this image awaken within us an energy flow, associated with the solar plexus and the adrenal glands. We like the feeling of this flow; therefore we want to possess such products, and we may come to worship them.

Another example of an archetypal image is the dream or vision of the bird. Often this takes the form of an eagle, such as in the visions of Ezekiel and John. The Edgar Cayce readings interpret this symbol as being related to the activities of the heart center and the thymus gland. A clue to the psychological factor corresponding to this center is given in the description of the fourth church in the Revelation which the readings say is emblematic of the thymus gland center. The virtue of this church is said to be charity or love and the fault is fornication. If the activities of this center are out of balance, this quality can easily turn to concern, worry or jealousy. Often in language or symbolism we use the archetype of the bird when we wish to express this kind of attitude. For example, during the recent war we applied the terms "hawks" and "doves" to two different types of concern. In another case, someone who is overly protective in a smotherly love kind of way is often called a mother hen.

These examples point out that an archetype is both a visual experience accompanied by a physiological process related to the way in which we are made. We are all made in such a way that we are predisposed to having similar kinds of experiences. As miniature replicas of the universe we have innumerable patterns within us which are found in other forms of life. When these assume a major role in the organizational hierarchy of our total functioning, they become recognizable archetypes.

The Christ as an Archetype

One of the archetypal patterns in the unconscious of man is particularly consistent in the qualities of its manifestations with the original nature of the one creative energy. That nature is the life of good and of love; that pattern is the pattern of the Christ. The Christ pattern stands as an answer to the state of disunity with oneself, a condition that Jung refers to as "the hallmark of civilized man." We can think of neurosis as a state of divisiveness with the self in which different parts of a man are driving him towards contrary ends. A prevalent state of affairs for a man in our culture is to feel driven to do one thing by his analytical mind, to do another thing by his feelings or intuitions, and to do a third thing by the desires of his physical body. Illnesses of body and mind are the likely result of coping measures designed to deal symptomatically with this fragmentation.

In contrast to this we can identify a process within man that tends to draw together seemingly diverse elements of consciousness. The highest activity or function of man is to work towards a state of integration.

> Because intellect without feeling, knowledge without love, reason without compassion, leads to pure negation, to rigidity, to spiritual death, to mere vacuity—while feeling without reason, love without knowledge (blind love), compassion without understanding, lead to confusion and dissolution. But where both sides are united, where the great synthesis of heart and head, feeling and intellect, highest love and deepest knowledge have taken place, there completeness is re-established, perfect enlightenment is attained. (*Foundations of Tibetan Mysticism*, p. 97)

On the one hand this may be the integration of two conflicting drives or desires within a man, such as the hunger drive and the desire to have a slim, energetic physical body. An integrative pattern or archetype must function to bring together and not to exclude one factor in favor of another. A man functioning under such a pattern will find a diet that gives him sufficient amounts of food to satisfy his hunger and which is of a high enough nutritional quality to give him the energy he needs without gaining weight.

At a deeper level this integrative process will be the union of the two seemingly contradictory polarities in the nature of man: the infinite and the finite. The work that God has for man to do in the earth is not a matter of choosing one nature to the exclusion of the other. Man is not to renounce his humanity to embrace an other-worldly concept of the divine. In many ways such a choice would be the easy way out. The Christ pattern, the Christ archetype, is the process of integration which involves bringing the awareness of the infinite *into* the finite.

> **Then the purposes for which an entity enters material experience:**
>
> **As indicated, the entity comes from without—or from an unknown quantity—into, first, that of desire, association, and conceptive activity with mental and physical growth, developing into a channel through which the spiritual import manifests.**
>
> **Then its purpose is that such an entity, as this [1861], may make manifest the spiritual influence in a material world.** 1861-4

This is simply living the law of love. This highest archetype within man can be described not only as a pattern, but as a law. It is within

us not only in the sense that we can experience it visually, but in terms of a functioning of the entire body in a healing and integrating fashion. When we live by the law of love which is giving, we initiate the activity of this archetype in every aspect of our lives. This pattern of functioning is available to all of mankind. Jung argues that the rapid spread of Christianity is evidence to support his notion that the Christ is an element of the collective unconscious, and hence available to all.

> Christ would never have made the impression He did on His followers if He had not expressed something that was alive and active in their unconscious. Christianity would never have spread through the pagan world with such astounding rapidity had its ideas not found an analagous psychic readiness to receive them. It is this fact which also makes it possible to say that whoever believes in Christ is not only contained in Him, but that Christ then dwells in the believer as the perfect man formed in the image of God . . .
>
> (Jung, "Answer to Job," *Collected Works,* Vol. 11, p. 441)

Finally, the Christ archetype is a pattern of healing. Man is healed when all of the aspects of himself are going in the same direction. Of these aspects, there is one that has never lost contact with the Godhead, and which is unchanging. In contrast to this spiritual element of man, all other parts of himself may be altered or may pass away. So if there is to be an alignment, it will have to be in the direction towards which the spiritual nature of man seeks to grow. Healing or integration must be a step towards greater spiritual unfoldment. It is towards this purpose that the Christ archetype works in the life of man.

> **For as He has done ye may do, if ye live the life, if ye act in that way as to bring that full awareness in all *phases* of the urges within thy body, thy mind, thy soul being at one. 2608-1**

> **In the Christ Consciousness, then, there is the oneness of self, self's desires, self's abilities, made in at-onement with the forces that may bring to pass that which is sought by an individual entity or soul. 5749-4**

Jesus is the Pattern

For certain purposes, the Edgar Cayce readings make a distinction between the Christ and Jesus. Although it has been the tendency of many Christian theologians to use these names synonymously, the

readings suggest that we will form a better understanding of ourselves by considering the difference between these two words.

> *Q-1. What is the meaning and significance of the words Jesus and Christ . . . ?*
>
> **A-1. Just as indicated. Jesus is the man, the activity, the mind, the relationships that He bore to others. Yea, He was mindful of friends, He was sociable, He was loving, He was kind, He was gentle, He grew faint, He grew weak—and yet gained that strength that He has promised, in becoming the Christ, by fulfilling and overcoming the world. You are made strong, in body, in mind, in soul and purpose, by that power in Christ. The *power,* then, is in the Christ. The *pattern* is in Jesus. 2533-7**

From the time of his creation there has existed within man the awareness of his own divine nature. Through the ages he has made choices that built barriers between that universal state of consciousness and his own ego awareness. It was this process of self-imposed limitations that brought man to the point where he saw himself as primarily a physical body, with the mind little understood and the soul nearly forgotten. That pattern of love and integration which had always been a part of man's nature was contacted only by the few who had not totally encased their conscious awareness in thought patterns which were selfish and limiting. It was at this point in history that the Spirit of the Christ manifested in the world in the life of the man Jesus.

> **As man found himself out of touch with that complete consciousness of the oneness of God, it became necessary that the will of God, the Father, be made manifested, that a pattern be introduced into man's consciousness. Thus the son of man came into the earth, made in the form, the likeness of man; with body, mind, soul. 3357-2**

> **The Wisdom then of the Lord thy God is shown thee, is exemplified to thee, is *patterned* for thee in the life of Jesus of Nazareth, Jesus the Christ! 262-104**

The readings speak of Jesus as the pattern in two senses. First, there is His relationship to that *state of consciousness* of the awareness of His oneness with the Godhead. This is the state of consciousness or the pattern that has always existed within man and which we can associate with the superconscious mind. Jesus lived in contact with this level of awareness and was one with the pattern in this sense.

Equally important, He manifested His awareness in His relationship to the world around Him. By living out that high awareness, He became the pattern in a second sense. The activities of His life and His approach to relationships of all kinds form a pattern that is the key to our individual attainment of the awareness of our true nature. In order to understand how it is the key, we need to recall the dual nature of any archetype. This consists of both a visual experience (related to the awareness or the consciousness) and an accompanying physical response (such as was exemplified in the activation of the adrenal glands).

Just as the experience of the symbol can result in the physiological response of the body, the presence of certain physical activities can lead to an experience of the symbol. As an example of the latter case, we have seen how prolonged periods of resentment and the accompanying adrenal activity can lead to the appearance of the image of the great cat in the dream life. In a similar fashion, if we will begin to act in selfless ways and thus put into action the physiological aspects of the Christ archetype, which would relate to the activities *and* the attitudes of the life of Jesus, the other aspect of the Christ pattern will begin to emerge: the conscious awareness of our oneness with God. It is important to remember that the active aspect of the archetype includes the attitude with which any action is carried out. It will not be enough to awaken higher consciousness if we do good deeds for outward show without an attitude of love and genuine concern for others.

The Nature of the Pattern

In the broadest sense, the nature of the Christ archetype is love. But in order to understand it more fully, it is helpful to look at some of the individual aspects or qualities of this pattern.

(1) It is relevant to human experience.

The first question that we must ask ourselves about the life of Jesus is, "Did He have to deal with the problems that we have to deal with now?" Some feel that we can dismiss the life and example of this man because He was evolved to such a point in His awareness that He was above the problems and concerns with which most of us have to work. In contrast to this, the Edgar Cayce readings suggest that Jesus did have to confront and make choices concerning every element of His own humanity. The pattern of His life answers every question about human experience.

> **In the urges, then, keep in that way ever of being a channel through which the greater amount of good may come to all, being—**

as the Master himself—all things to all people; tempted in all points like each soul and yet without offense to any. 3395-2

Who *will* approach the Throne that ye may know that there is *none* that surpasses the Son of Man in His approach to *human* experience in the material world. 2897-4

(2) The Pattern is established for all.

Just as with all archetypal patterns, the pattern of the life of Jesus exists at a level that is accessible to all mankind. This is not a matter of a man's beliefs, but instead, is related to certain laws about the nature of the mind. Just as we have access to thought patterns of each other at the fourth-dimensional level through the process called telepathy, so do we have access to that pattern built by the Master. We can think of this as a very real thing that exists in terms of energy. Like every other energy pattern created by the mind at the fourth-dimensional level, a man can choose to ignore it and deny its existence or to recognize it and allow it to manifest in his own life.

For the Master, Jesus, even the Christ, is the pattern for every man in the earth, whether he be Gentile or Jew, Parthenian or Greek. For all have the pattern, whether they call on that name or not . . . 3528-1

(3) It manifests in the life of service.

The state of consciousness which we seek is the awareness of the unity of all being. An essential aspect of the nature of the Christ pattern is dealing with the world around us in such a way as to affirm the oneness that exists between ourselves and every other person and every element of nature. The life of service and the acceptance of responsibility in our relationships is such an affirmation. Being an aid to others in their growth is an integral part of our own growth.

And the entity will find more and more that, in that parlance—as may be said—that ye approach more and more to the very throne of grace, ye will find thyself leaning upon the arms of some to whom ye have shown those fruits of the spirit; to someone ye have comforted in trials, to someone ye have fed—whether in the fruits of the spirit or in the needs of the body or the heart. These be those things that bring the consciousness of His abiding presence. 1493-1

The attainment of this state of salvation implies the overcoming of all narrow individual limitations and the recognition of super-individual realities within one's own

mind. It is the most universal experience the human mind can attain, and from the very outset it demands a universal attitude; for he who strives for his own salvation, or merely with a view of getting rid of suffering in the shortest possible way, without regard for his fellow beings, has already deprived himself of the most essential means for the realization of his aim.

(*Foundations of Tibetan Mysticism,* p. 279)

(4) It sees God in every expression.

One of the fundamental premises of the Edgar Cayce readings is that there is only one energy or force in the universe. This energy of the Godhead finds expression in many different forms, some of which have been created by man for selfish purposes. In essence, everything that we see is a part of God. The pattern of Jesus is to see things at their deepest level and to relate to them in that way. To do otherwise is to separate life into those things which are of God and those things which are of evil. It is sometimes a difficult thing for a man to accept the principle that as he does unto the least of those around him, he is doing it to the whole, to God. This is the law and the nature of the pattern.

Hence there are laws immutable, unchanging. These are of spiritual import, yet are applicable in the experience of each entity in its dealings with its fellow man. That ye sow, that ye reap. As ye do unto thy fellow man, even the lowest in thine estimation, so ye do unto thy Maker. For the imprint, the soul, the spirit of each entity is a part of that great whole, that "I AM" by which the individual ego would seek to pattern itself . . .

The image of Him is within thine own self, if ye will but open thy heart, thy mind, thy conscience to the indwelling of that force, of that promise which is thine own—if ye will but embrace same.

1796-1

Which is more real, the love manifested in the Son, the Savior, for His brethren, or the essence of love that may be seen even in the vilest of passion? They are one. **254-68**

Similarly, Lama Govinda, writing of the qualities of the consciousness of enlightenment, states that one of the principles which we must understand is the oneness which lies behind seeming dualities.

. . . the highest qualities are potentially contained in the lower ones (like the blossom in the seed). Thus, good and

bad, the sacred and the profane, the sensual and the spiritual, the worldly and the transcendental, ignorance and enlightenment, samsara and nirvana, etc. are not absolute opposites, or concepts of entirely different categories, but two sides of the same reality.

(*Foundations of Tibetan Mysticism,* pp. 107-8)

The great Greek novelist Nikos Kazantzakis illustrates this same aspect of the Christ pattern in a story about St. Francis of Assisi. For years St. Francis had become afraid at the sight of a leper, but he came to the realization that he had to accept this challenge that God had placed before him and love and embrace even such an ugly person. While walking to the city, a leper appeared along the road and St. Francis was finally able to see the inner essence of such a diseased body.

Half of his putrescent nose had fallen away; his hands were without fingers—just stumps; and his lips were an oozing wound.

Throwing himself upon the leper, Francis embraced him, then lowered his head and kissed him upon the lips.

St. Francis then covered him with his robe and they began to walk together towards the city. They walked for several hours until they were nearly to the gates of the city.

Suddenly I saw Francis stop abruptly. He bent down and drew aside the robe in order to uncover the leper. But all at once he uttered a loud cry: the robe was empty!

The tears flowing from his eyes, he fell prostate on the ground and began to kiss the soil. I remained standing above him, trembling. It wasn't a leper, it was Christ Himself who had come down to earth in the form of a leper in order to test Francis.

(*St. Francis,* pp. 94-5)

The same principle pertains to the way in which we relate to the various parts of ourselves. Since the Christ pattern involves a process of integration, we must be willing to accept even the most unwanted parts of ourselves. To see the good in that which we would prefer to hide from ourselves and others is a difficult task. Carl Jung writes that such a capacity to see the Christ in even the least commendable parts of ourselves is necessary to mental health.

In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem

and the acid test of one's whole outlook on life. That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues. But what I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, that I myself stand in need of the alms of my own kindness, that I myself am the enemy that must be loved, what then?

(*Modern Man in Search of a Soul,* p. 235)

(5) It is obedient to higher law.

In a culture where we prefer to talk of personal freedom and "doing your own thing," the concept of obedience is quickly tossed aside. Yet, how can we become one with ourselves if we are unwilling to do what we know we ought to do. Too easily we fall into the notion that we are not enlightened because we are trapped by exterior laws or rules of behavior. While it may be true that man can limit himself by constrictive rules of morals, diet or other forms of human behavior, the fact remains that the universe is governed by certain immutable laws. One aspect of the nature of the Christ pattern is related to the way in which Jesus responded to His knowledge of these universal laws. Man becomes one with the law only as he is obedient to it.

Hence we find, as the Son represents the mind of self, it is then necessary that each soul choose the being of one mind with Him—who thought it not robbery to make Himself equal with God, and who hath called to *every* one, "Be ye perfect, even as my Father in heaven is perfect."

What (ye ask) has this to do with the trials, the temptations, the disappointments that have come into the experience of every individual at one period or another?

Learn, even as it was said of Him; that though He were the Son, even *He* learned obedience through the things which *He* suffered.

2427-1

One of the fundamental laws to which man must be obedient is his own nature as a spiritual being. We must be obedient to the fact that we are divine. Often we suffer because we refuse to accept the validity of such an idea. Such suffering can be used as a learning mechanism. Often, in such a state man is forced to reach deeply within himself to find new strengths in order to get through these periods. Capacities and levels of awareness that otherwise might remain unknown break

forth into consciousness because of the great need. In this way, suffering can become a stepping stone to greater self-awareness.

> **Remember rather the pattern as was manifested for thee in the Son; how that though He were the Son, yet learned He obedience through the things which He suffered.**
>
> **He used, then, that which was necessary in the experience in the earth as periods of suffering, as periods of rejection, even by His own that He had called, that were His friends; not as stumbling stones but as stepping stones to make for thee, for the world, that access for each soul, for the closer relationship of the Father, through the Son, to the children of men.** **2600-2**

(6) It is joyous.

The readings stress that Jesus was not a solemn or joyless person. An important aspect of His pattern is the capacity to laugh with life and with oneself, even in times of trouble.

> **Cultivate the ability to see the ridiculous, and to retain the ability to laugh. For, know—only in those that God hath favored is there the ability to laugh, even when clouds of doubt arise, or when every form of disturbance arises. For, remember, the Master smiled—and laughed, oft—even on the way to Gethsemane.**
>
> **2984-1**

(7) It is compassionate.

One of the most common complaints in our times is "No one understands me." Such feelings of alienation and separateness are the result of being out of contact with the level of one's being where the fundamental oneness is perceived. It is the nature of the Christ pattern to accept responsibility for helping one's neighbor when he is in such a state, and one way to do this is with sympathy. Sympathy, meaning "to feel with another," involves not only an acceptance of where another person is in consciousness, but a willingness to move in one's own awareness in order to experience that feeling with them.

> **For He wept with those who wept, and rejoiced with those who rejoiced.** **2995-1**

Such a concept may be difficult for some to accept who prefer to think that the spiritually enlightened person is able to remain strong and detached from the display of feelings of those around him. Much has been made of the relative desirability of empathy as opposed to sympathy, because the former involves an attempt to understand the

internal state of another without experiencing his feelings or emotions with him. Certainly it is true that it would be very difficult to maintain a state of mental balance if one were constantly trying to experience the emotions of others. In the Christ pattern there is a sensitivity and a knowing as to when such a sympathetic response is necessary as an aid to the spiritual growth of another. With the desire to be of service to others there will come a psychic sensitivity which will often meet the need that may arise to understand the emotional and mental workings of another. Sympathy is a part of the Christ pattern as it is used for others and not for emotional self-indulgence. Often it takes the wisdom of the Christ for us to know for which purpose we are using it.

There are instances where we express love by moving in awareness to where another who is in need finds himself. This principle is illustrated in a story related by Rosiland Heywood who has been called "the mother of parapsychology." In her book, *ESP: A Personal Memoir,* she describes an experience that came to her while she was in a heightened, altered state of consciousness. While in this state she was shown what it was like for those individuals who were schizophrenic.

> And terrible it was. At its furthest point I came on a cold, grey, stony, El Greco-like desert, its monotony broken only by jagged rocks. There was not a leaf to be seen anywhere, not a blade of grass. Huddled far apart among the rocks were grey veiled figures, motionless, unable to communicate, "at the bottom," beyond despair. They were, I knew, the Lost. I have never before or since felt the total compassion I felt then. I remember pausing by one of them and thinking desperately, "Is there nothing I can do to rouse and comfort him?"
>
> And the answer was—nothing. I could make no contact. I was not good enough. None less, it appeared, than the perfectly Good could help the Lost, and to do so they had to sink in sacrifice, even below them, to become the objects of their pity and compassion. It was only by giving those at the bottom a chance to help others who needed it that they could be saved. And by some strange paradox only the perfectly Good could get below them to need their love. (*ESP: A Personal Memoir,* pp. 209-10)

(8) It lives in the Present.

There is that within man which says, "I am." It is always here and is always in the now. It is difficult for man in a three-dimensional consciousness that divides time into past, present, and future to

understand that his consciousness is in the eternal now. To His contemporaries who awaited the establishment of a divine order in the earth at some unspecified point in the future, Jesus' message was that the kingdom of God (as a consciousness) was available to everyone in that very moment if they would but choose it.

> **In the material associations, in the material connections, then, do with thy might what thy hand finds to do *today*. For sufficient unto the day is the good as well as the evil thereof. For as He hath given in thee that thou may be a channel, the representative, the agent—yea, the very representative in flesh of Him, then act in thine inner self, act in thine outward expression, as though thou wert (for thou art!) His child, and are heir to all the glories *here, now*, of His kingdom. *Not* in the future, not in the past! For in the eternal *now* is He *active* in thee.** 683-2

(9) It is forgiving.

In the account of Jesus giving the Lord's Prayer to His disciples, He comments afterwards on only one section of the prayer.

> For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses. Matthew 6:14-15

We may assume that the Master felt that this aspect of the pattern deserved special attention or consideration. Perhaps this is because historically man's attempts to reach God had been so closely tied to sacrifice and not to mercy. It has been suggested that sacrifice was once used to free souls that had projected into matter in animal form and had become trapped; the practice carried on even after such projections had ceased.

The practice of sacrifice is only a misunderstanding of how to deal with the realization that purification is necessary. It is true that we need to stop feeding thought patterns which are of a limiting nature, and in that sense, sacrifice our involvement with them. The problem arises when man projects what is an inner process onto the outer world. For example, we realize that a tendency to be rude cuts us off from the consciousness of love, and so we attempt to reject rudeness. But the rejection or the sacrifice is all too often attempted by a critical or unforgiving attitude towards another person in whom we see this characteristic. Jesus teaches that what God asks from man is mercy and not sacrifice. The Christ pattern is integrative in nature. It tends to bring all of the aspects of oneself together that the confused or

inharmonious ones may be lifted up and healed. This is exactly what we do when we choose to forgive ourselves and others. Forgiveness is an affirmation that purification can be achieved more effectively by accepting shortcomings and trusting that they can be healed in this spirit of love.

> **For as each individual realizes, as these tenets may be analyzed, if God had condemned—what opportunity would there be for man to find his way back to God? Thus each individual must do unto others as he would have his Brother, the Christ, his God, the Father, do unto him; and indeed, then, apply first, last and always His "Forgive, O God, as I forgive others. Find fault in me, O God, as I find fault in my brother." 5758-1**

> **For "As ye would that men should do to you, do ye even so to them" is the law; not merely of sacrifice, not merely of recompense but of grace and mercy—which are so sought for by the entity in the assurances of that "As ye would be forgiven, so must ye forgive"; for "As ye do it unto the least of thy brethren, ye do it unto thy Maker" is the spiritual law. 1492-1**

(10) It is patient.

Recall that as one of the three dimensions in man's experience, patience is the measure of one's understanding of the *purpose* of manifested ideas. That purpose is that man would show forth in his daily life the pattern that is shown in Jesus, that he might become aware of the reality of his being.

> **Yet, as was given in those admonitions by Him—who in the flesh was a manifestation, or became the manifestation of the God-consciousness in the material world—"In patience ye may become aware of, or awaken to, thy soul. In patience, and living in that consciousness, I may bring to your remembrance all things from the foundations of the world." 2246-1**

(11) It stresses the spirit in which we act.

It has long been recognized that there is a relationship between the actions of a man and his inner state of awareness. Spiritual teachers for ages have tried to make use of this correspondence in order to help others reach particular levels of consciousness. There is a third factor that is an integral part of this process and it has often been misunderstood or ignored; it is the importance of the attitude or the spirit in which the action is conducted.

There are many popular consciousness-altering movements in our

culture today. Many individuals may have experienced heightened states of awareness by practicing specific techniques and rules taught in such courses. Some of these procedures or analogous ones related to various activities of the mind and body have been practiced for thousands of years.

> **Throughout the experience of man in the material world, at various seasons and periods, teachers or "would be" teachers have come; setting up certain forms or certain theories as to manners in which an individual shall control the appetites of the body or of the mind, so as to attain to some particular phase of development.**
>
> **357-13**

In contrast to this we have the pattern of Jesus which is not concerned with rules or techniques, but instead upon the spirit in which one lives. When our actions are motivated by the spirit of love we can trust that they will be of such a nature as to awaken higher levels of consciousness. Carrying out rules or disciplines that are likely to alter one's consciousness does not guarantee that one will be able to operate with greater love and sensitivity at that new level of consciousness. It is a matter of what we put first in our lives—the affirmation that we are spiritual beings (hence, concern for purposes) or the belief that we are physical beings (hence, preoccupation with techniques and rules of conduct).

The reading continues:

> **There has also come a teacher who was bold enough to declare himself as the son of the living God. He set no rules of appetite. He set no rules of ethics, other than, "As ye would that men should do to you, do ye even so to them," and to know "Inasmuch as ye do it unto the least of these, thy brethren, ye do it unto thy Maker." He declared that the kingdom of heaven is within each individual entity's consciousness, to be attained, to be aware of—through meditating upon the fact that God is the Father of every soul.**
>
> **357-13**

(12) It is humble.

The nature of the Christ pattern is the union of the infinite and the finite. But that integration within man can be achieved only as the finite, physical consciousness becomes aware of its limitations and surrenders itself to the purposes and will of the infinite spirit within. It is not that the finite man would seek to grasp at the infinite and pull himself into it; instead, it is that he would humble himself and allow the infinite to interpenetrate his finitude. In this way is the spirit brought *into* the earth.

We must claim that consciousness that God is our Father, that we were made in His image to be companions and co-creators with Him; however, in so doing, we must also assume the attitude of Jesus who humbled Himself and became obedient unto death. That attitude realizes that only God is Good, that we are merely channels through which that Spirit may flow, that it is not we who do good works but only the Father in us, that we, of ourselves, can do nothing, and that he who would be greatest must be the servant of all.

Humility is understanding the relationship between one's conscious physical self in the material world and the invisible forces of the soul. The opposite of humility is self-aggrandizement in which there is a twisting of the truth that man has a divine nature; the result is an attitude that seeks to grasp at the infinite, instead of being grasped and transformed by it.

Humility should not be conceived of as self-degradation, but instead as an attitude of self-understanding and self-acceptance which permits man to fulfill his purpose for being in the finite, material world.

> **Then in thine own self there are the needs to humble thyself before thy fellow man; not as one ashamed. Because the Master was humble before the throng, the mockery, the rulers, the riffraff, and wore the purple robe and the crown of thorns, was He ashamed of His position?**
>
> **Then humbleness is not being ashamed but rather as He, *knowing* in self that it is that necessary for God's will to be the better, the more perfectly, the more truly manifested in thine own experience! 1440-2**

He is thy Karma

In a sense we can think of karma as the energizing of patterns which have been built by the mind at the fourth-dimensional level. As an example, for a better understanding of how karma works, consider a device that we might construct to illustrate the way in which these patterns can affect life in the material world. Let this device be basically a cassette tape player, but built in such a way that many individual cassette tapes may be loaded into it at once, similar to the way in which records are placed in a juke box. We shall construct this tape player in such a way that the cassette tapes are stacked one on top of another. When a starter button is pushed, one of the tape cartridges is automatically inserted into the playing mechanism and whatever is on the tape is heard. This device is built so that the nearer a tape is to the top of the stack the more likely it is that it will be

selected by the machine for playing. Selections may be made automatically, by buttons pushed by other people, or by choices made by ourselves, overriding the other selection devices.

Now let us recall an instance from our experiences in which someone did something to us and we responded immediately without thinking. Many of us have experienced being shoved and the immediate response is often to push back or to strike that person. In the analogy, someone has pushed our starter button and whatever response pattern or cassette tape is nearest the top of the stack is the one most likely to be selected and played—that is, manifested as our physical and emotional response. Often there is a stimulus from the outside world to which we react automatically. Later we say, "I don't know what came over me; I didn't mean to do that." The alternative to automatic reactive behavior is to begin to work with rearranging the hierarchy or the order in which these cassette tapes are stacked within us—to place those patterns associated with loving and creative expression at the top. We do this by the way that we focus our attention (remember, mind is the builder) because when the attention is placed upon any pattern two things happen. First, we energize that fourth-dimensional pattern (or cassette tape) and invite it to project or express itself in the three-dimensional reality of our material lives. Second, we rearrage it in a position within the mind where it is more likely to manifest in the future, even when an immediate, reactive response is demanded.

The analogy of a tape recording is a particularly instructive one for understanding the nature of karma. Karma patterns are memories in much the same way that sounds recorded magnetically on tape are memories. Just as playing a tape recording does not erase it, living through a karmic experience does not necessarily rid us of our involvement with that pattern which brought on the experience. Karma is commonly referred to in terms of a debt. But there is a way in which this is easily misunderstood and the very nature of the growth process for man is ignored. Man grows in awareness only as he accepts responsibility for his own status as a co-creator with God. A karmic experience is a challenge to a man to consider a choice that he has once made or an attitude that he has once held, and to see that it was founded upon a misunderstanding of the laws of the universe. Until it is seen in this light and a way more in accord with the law of love is chosen, that pattern previously built remains as a hindrance to growth. Meeting karma is not just letting the tape play, but working with new insights, constructive attitudes and helpful purposes, and with a sense of personal responsibility as a difficult situation unfolds in our lives.

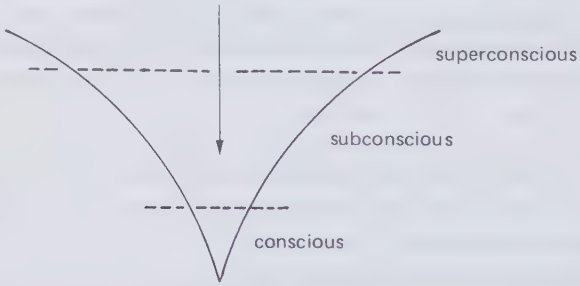
We are not dealing with a God who is vengeful and who demands

punishment for each transgression. In a sense, to believe such a thing is to look for an easy way out. Like the child who breaks a rule by sneaking cookies from the cookie jar between meals, we are not just to learn to put up with the resulting spanking that we receive (i.e., payment of a debt), but instead we are to understand why the rule exists and live obediently within it. It is often far more difficult for a man to accept responsibility for his past, to see beyond his limited perspectives, and to change his behavior than it is to take a punishment that supposedly evens things out.

For example, a man who in one lifetime chooses to mutilate a physical body (his own or another's) may require of himself more than just one lifetime with a physically impaired body (i.e., to pay back the debt). Instead he may require several lifetimes in such a state before he comes to the realization that the body is the temple and should be treated with love and respect. The important thing is not that the punishment be taken, but that there be a change in consciousness.

We move out of our involvement with these limiting patterns that we have created only as we choose to place a pattern of greater love in a position of higher priority in our lives.

Such a pattern is the one we have in Jesus. Although this pattern of love has always existed within us, by the life of Jesus we are given greater access to it. In this sense, His work was at the fourth-dimensional level. In the model of the mind of man that we have, the life of Jesus is depicted as a movement of the pattern of love from the superconscious into the subconscious.



In the Biblical account, this is symbolized by the rending of the veil of the temple at His death. This veil was located between the inner court, corresponding to the subconscious, and the holy of holies, corresponding to the superconscious.

> **The entity finds self a body, a mind, a soul . . . These are as the shadows which were indicated in the mount by the outer court (the body), the inner court (the mind), and the still more holy of holies (the soul). These are but shadows, and yet indicate the trend of the development . . .** **2067-1**

Until the time of Jesus, the subconscious memory patterns of man provided a formidable barrier to any attempt by man's physical conscious mind to contact the superconscious level. In order to build the pattern at a level closer to man in his physical consciousness, Jesus had to contend with all of the thought forms that mankind had collected at the fourth-dimensional level. To establish the pattern in a place so accessible to man, Jesus had to deal with all the other patterns that were already there. Because this work was being done for mankind collectively, He had to deal with not just His own fourth-dimensional thought patterns, but those of everyone. In this way, we can say that Jesus took on the sins (the karmic memories) of the world. We have all experienced the principle that lies behind the necessity of His taking on these patterns. When you put something in a new place, you must deal with what is already there. If you move into a new home, you can expect to have to deal with your new neighbors—to become involved in the interplay of the community. It was only by facing every temptation offered by the various thought patterns created by mankind that the manifestable pattern could be made more accessible to man.

Though man be far afield, then, though he may have erred, there is established that which makes for a closer, closer walk with Him, through that One who experienced all those turmoils, strifes, desires, urges that may be the lot of man in the earth. 5749-6

Attunement and grace then become only a matter of our *choosing* the pattern built by Jesus, instead of the others to which we have equal access. In a sense, they are all there together at the fourth-dimensional level, but it is only by an act of will that man can bring this into his three-dimensional experience. The Edgar Cayce readings are very clear about the fact that we cannot make excuses for our reluctance to choose the pattern of Jesus either by pointing to hindrances created by the world around us or by blaming our parents for the genetic influences they have given us.

Q-15. Are heredity, environment and will equal factors in aiding or retarding the entity's development?

A-15. Will is the greater factor, for it may overcome any or all of the others; provided that will is made one with the pattern, see? For, no influence of heredity, environment or what not, surpasses the will; else why would there have been that pattern shown in which the individual soul, no matter how far astray it may have gone, may enter with Him into the holy of holies? 5749-14

It is by using this will that we awaken from within the Christ Consciousness.

Q-18. Should the Christ Consciousness be described as the awareness within the soul, imprinted in pattern on the mind and waiting to be awakened by the will, of the soul's oneness with God?

A-18. Correct. That's the idea exactly! 5749-14

The nature of the Christ Consciousness is an *awareness* of our oneness with God that comes from within. It exists in the form of a pattern in the mind (i.e., at the fourth-dimensional level). It is brought to the conscious awareness of man only as he uses his will and chooses it as the ideal. Then the mind, beginning in meditation, uses that spiritual ideal to build upon until we move from awareness in the Christ Consciousness to fulfillment in the Christ Spirit.

This is what is involved if we would contact the consciousness of the Master. It is not a matter of having a spirit guide or knowing a particularly attuning chant or participating in rigorous disciplines of body and mind. It is a matter of choosing, awakening, building, living and becoming the life of balance and of love as exemplified in Jesus.

Q-8. [*379*]*: How may I raise my vibrations so as to contact the Christ?*

A-8. Making the will, the desire of the heart one with His . . . 5749-4

Q-4. Is Jesus the Christ on any particular sphere or is He manifesting on the earth plane in another body?

A-4. . . . not in a body in the earth, but may come at will to him who *wills* to be one with, and acts in love to make same possible. 5749-4

If we think of karma as the energizing of patterns at the fourth-dimensional level which have been built by the mind, we can understand one of the most remarkable statements from the Edgar Cayce readings.

What *is* karma? and what *is* the pattern?

He alone is each soul pattern. He *alone* is each soul pattern! *He* is thy *karma,* if ye put thy trust *wholly* in Him! 2067-2

. . . *know* that thy body is the temple of the *living* God; *there* ye may seek communion! There ye may seek counsel as to the choices to be made, the directions to be taken!

Thus does He—as in His promise, "Lo, I am with thee always, unto the end"—*become* thy way, and become that termed by some thy karma. 622-6

If we will choose it, our experience in the material world will be a product of our involvement with the pattern of Jesus and not with the patterns of selfishness and limitation that are so often chosen.

For if you will read the Book of Revelation with the idea of the body as the interpretation, you will understand yourself and learn to really analyze, psychoanalyze, mentally analyze others. But you will have to learn to apply it in self first. For the motivating force in each one of those patterns represented, is that which the individual entity entertains as the ideal. This is the motivating spirit, the motivating purpose. When it is out of attune, or not coordinating with the First Cause, there may not be the greater unfoldment. For it is in self that it becomes out of attune. It loses its power or ability. It loses creative energy or its hold upon the First Cause that is the Creator or God.

Through what channels do these approach the activity? Through mind! Mind as a stream, not mind as purely physical or as wholly spiritual, but it is that which shapes, which forms, which controls, which directs, which builds, which acts upon. 4083-1

Each one of us is challenged personally to decide what we will do with the opportunity that is given to choose the life of love and of self-understanding.

What, then, will you do with Jesus?

For He is the Way, He is the Light, He is the Hope, He *is* ready. Will you let Him into thy heart? or will you keep Him afar or apart? Will ye not eat of His body, of the bread of life? Drink from that fountain that He builds in the minds, the hearts, the souls of those that seek to know Him and His purposes with men, with the world!

For having overcome the world, He *indeed* has it—as it were—in the palm of His hand; and has entrusted to you this world, because of His faith, His love for you.

What will you do about Jesus and His trust *in you?* 254-95

Chapter Five

IDEALS

If we have set our will and mind upon spiritual growth, the first step is the setting of the spiritual ideal. In making such a conscious choice of a standard and a direction for our lives, we have that which for a house is a foundation, for a ship is a rudder, for a navigator is the North Star and for the mason is the plumb line. The ideal provides us with a sense of stability and guidance and orientation as well as a criterion for judgments. Without these the work of self-exploration and integration can quickly become overwhelming. For this reason the Edgar Cayce readings stress the paramount importance of setting a spiritual ideal.

> **Then, the more important, the most important experience of this or any entity is to first know what *is* the ideal—spiritually. 357-13**

Similarly, Lama Govinda points out that we can never really become aware of the totality of our inner capabilities unless we are willing to constantly set our sights upon the highest understanding that we have in the present. The man that sets his mind on the greatest truth that he has experienced and goes about trying to become one with that truth is the one who will experience a spiritual awakening, enabling him to grow beyond his present limitation.

> Just as an artist will hold before himself the greatest masters as worthy examples, irrespective of whether he will be able to reach their perfection or not, thus, whosoever wants to progress spiritually, must turn towards the highest ideal within the range of his understanding. This will urge him to ever higher achievements. For nobody can say from the beginning, where the limits of one's capacities are—in fact, it is more probable that it is the intensity of our striving that determines these limits. He who strives for the highest, will partake of the highest forces, and thereby he himself will move his limits into the infinite: he will realize the infinite in the finite, making the finite the vessel of infinity, the temporal the vehicle of the timeless.
>
> (*Foundations of Tibetan Mysticism,* pp. 45-46)

If we are not concerned with the motivational basis from which we are operating, then it is useless to consider what we might set for ourselves as an ideal. A sense of direction is important only to the one who seeks a particular destination. Otherwise, there is little reason to do more than just accept those experiences that come to us and make-do with the consciousness that arises from them. If we have set our sights upon experiencing the awareness of our oneness with God, then we have reason to look for an orientation that will be likely to lead to that. The first step that the Edgar Cayce readings recommend is to decide exactly what (or rather in Whom) it is that one believes.

Shall we be like Alice:

> Alice: Cheshire Puss, would you tell me which way I ought to go from here?
>
> Puss: That depends a good deal on where you want to get to.
>
> Alice: I don't much care where . . .
>
> Puss: Then it doesn't matter which way you go.
>
> (*Alice in Wonderland*)

Or, shall we:

> ***Know* who is the author of thy beliefs, as well as of what ye believe. And unless these be founded upon Creative Forces that take hold upon God Himself, is it worthy of thought, meditation?**
>
> **1765-2**

The inner transformation can occur only through that which Lama Govinda calls "turning about in the deepest seat of consciousness." This is achieved by focusing the attention upon the inner spiritual reality as opposed to the demands of the outer, material world. In the Bible it is more than John the Baptist saying, "Repent." It is the prodigal son saying, "I will arise and go to my father." In the language of the readings, this is the setting of a spiritual ideal. The first step towards spiritual awakening is not contained in an obscure or esoteric teaching. It is simply a matter of choosing a foundation and direction, a quality of motivation, from which all growth can come.

> It is the re-orientation, the new attitude, the turning away of the outside world of objects to the inner world of oneness, of completeness—the all-embracing universality of the mind. It is a new vista, "a direction of the heart" (as Rilke calls it), an entering into the stream of liberation. It is the only miracle which the Buddha recognized as such and beside which all other *siddhis* are mere playthings.
>
> (*Foundations of Tibetan Mysticism,* p. 75)

Q-7. What ideal is meant in the statement, "by keeping an **ideal,** *not an idea, an ideal, before self"?*

A-7. An ideal means that to which the entity may, itself, ever look up, knowing itself to be gradually becoming a portion, but *never* may it be the whole. Something to look up to, or to attempt to *attain* to; not an idea, that I may do this or I may do that, that I may accomplish such and such through such modes of operation! for then one reaches the goal! An ideal is that as is sought by, and developed to be, at an at-onement with same, a portion of same, but never the whole. 256-2

When we say the word "ideal," many may think of the word "goal." American society which has grown out of philosophic pragmatism, scientific materialism, and industrial productivity, is particularly goal oriented. When we concern ourselves with the outcome of some course of action, we miss the whole point of the spiritual life. An ideal does not mean a goal. Rather it is concerned with the motive, purpose, intention—in sum, the spirit in which we do whatever we have to do. Clearly, two men can do the same work; yet, one can have a loving, constructive, appreciative attitude, and the other a selfish, ego-oriented outlook.

Although the finished products may look the same, that which has happened inside these two individuals is entirely different. The Way is doing whatever our hands find to do in His spirit of love.

Choosing to work with an ideal is being willing to be primarily concerned with the purpose behind an activity. Action is to be carried out in such a way that our attitude while we work will be in accord with our ideal. Our first concern is not so much for the "what" of our activities (i.e., what will the boat that I'm going to build look like?). Instead we concern ourselves with the "why" and the "how" (i.e., I'm going to build that boat in order that others will have a means of transportation; and I'm going to do the work with an attitude of love and service). Clearly this order of thinking will lead to a more satisfactory outcome, even at the goal level.

Ours is the opportunity to choose the standard and direction by which we as individuals want to guide our lives. Growth in meditation is tied directly to the way in which we make effective use of our will to turn our awareness towards the motivational realities of the inner life.

> To be born as a human being is a privilege, according to Buddha's teaching, because it offers the rare opportunity of liberation through one's own decisive effort, through a "turning about in the deepest seat of consciousness."
>
> (*Foundations of Tibetan Mysticism,* p. 124)

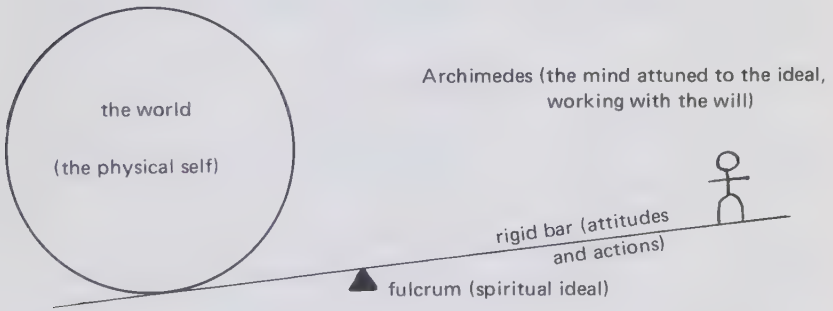
Writing Down Ideals

The Edgar Cayce readings recommend very strongly that each of us should write down our ideals. By rising to this simple task we meet one of the great spiritual challenges of earth experience. Every reason that arises in our mind for not taking this manifest step may be scrutinized closely as being a rationalized resistance to be specific and decisive about our "turning about."

A written analysis has a quality of stability which a vague mental notion does not provide. When the time for decision arrives, the carefully written criterion becomes a genuine help in keeping ourselves oriented toward our chosen direction of growth. Equally important is the confirming record of that growth over time as we come to rethink and rewrite those ideals into even higher expressions.

The Spiritual Ideal

Archimedes, the Greek mathematician of the third century B.C., is purported to have said "Give me a lever long enough and I can move the world." This is theoretically possible, if one can find a stable fulcrum or pivot point on which the rigid bar can rest.


the world
(the physical self)
Archimedes (the mind attuned to the ideal, working with the will)
rigid bar (attitudes and actions)
fulcrum (spiritual ideal)

We need a place to stand, a place to which to return, a sense of stability, a way of getting *centered.* As we set that for ourselves, we can say "here is something in which I have confidence and faith." Having set such a center, we have a point of reference to which we can return when we are assailed by doubts, confusion, discouragement or temptation. Spiritual stability comes into our lives as we become willing to invest in it. We need not wait until some revelation suddenly descends upon us or some great religious experience comes along. We can start where we are and set it for ourselves. From that point we can then begin to grow.

The readings suggest that we choose the one word that for us represents such a stable place to stand—a motivational quality by which we are willing to measure our lives. This is not a word that someone else would require of us; it's not something that we have read about in a book or have heard about in church; but what for us would constitute a spiritual ideal.

> **. . . thy spiritual concept of the ideal, whether it be Jesus, Buddha, mind, material, God or whatever is the word which indicates to self the ideals spiritual. 5091-3**

The most important thing we can do—in whatever situation we find ourselves—is to choose the word that awakens in us the spirit of the highest that we know. What is the one word that calls forth from us the spirit in which we want to live our lives, the spirit that we would like to have motivating us?

One reason that setting the spiritual ideal is so vitally important is because all that we perceive in the material world has as its basis some spiritual ideal. All physical manifestations have their origins in mental patterning, and those mental patterns are founded upon the impulse of a spiritual ideal.

> **First, know thy ideals, physical, mental, and spiritual. And know the physical result is first conceived in spirit, acted upon by mind, and then manifested in the material—with what spirit ye entertain. 2813-1**

Mental Ideal

Once we have specified the spiritual ideal, the next step is to decide upon the relationships in our lives which we want to work on to improve, such as with family, job, relatives, church, etc. The mental aspect of the ideal consists of the attitudes that we hold toward these relationships. With each relationship we are to ask the question, "What attitude is awakened in my mind in regard to this area of my life when I say the one word that I have chosen as my spiritual ideal?" The answer may be more than one particular attitude, and some attitudes may be applicable to several different aspects of our lives.

> **. . . write the ideal *mental* attitude, as may arise from the concepts of the spiritual, [in the] relationship to self, to home, to friends, to neighbors, to thy enemies, to things, to conditions. 5091-3**

It is clear that the mental ideal rests upon the spiritual ideal. The "mental ideal" and the physical ideal are derived from the spiritual. More accurately they are only expressions by the mind and the body of

spiritual principle that has been chosen. The ideal arises from the spiritual forces. Attitudes and activities can be ideals *only* to the extent that they express a conscious spirit in which we choose to live our lives.

For know first, the image must be in the spiritual ideal before it may become a factor in the mental self for material expression. **1440-2**

. . . ideals are not your mind—ideals are principles acted upon *by* the mind. **2533-6**

Physical Ideals

In the same way that the mental ideal is related to attitudes, the physical ideal is concerned with actions. We decide how we are going to give physical expression to the spiritual ideal in the areas of our lives with which we are willing to work. We ask ourselves, "What can I *do* in this area of my life that will bring into manifestation the same feeling or spirit that comes forth when I say the one word that I have chosen as my spiritual ideal?" Here we are concerned with specific actions such as washing dishes, writing letters, or saying "thank you."

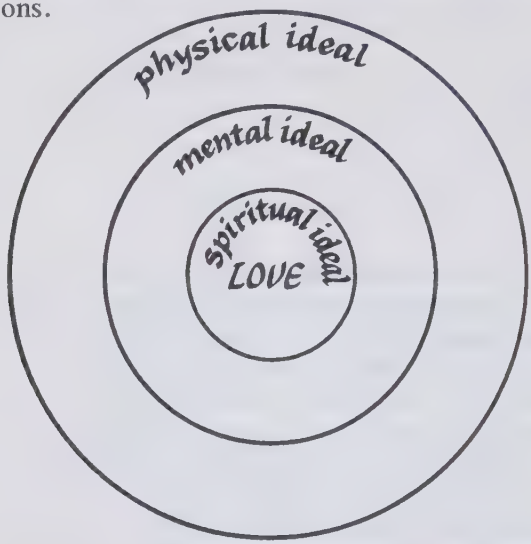
Physical goals are those things we desire as our material conditions—the kind of house, automobile or job that we want. Physical ideals are concerned with application and behavioral manifestation of the motivating spirit with respect to specific people and conditions. A physical ideal might be to keep a clean house, to drive safely, and to get our reports in on time at our job.

. . . the ideal material . . . Not of conditions, but what has brought, what does bring into manifestation the spiritual and mental ideals. What relationships does such bring to things, to individuals, to situations? **5091-3**

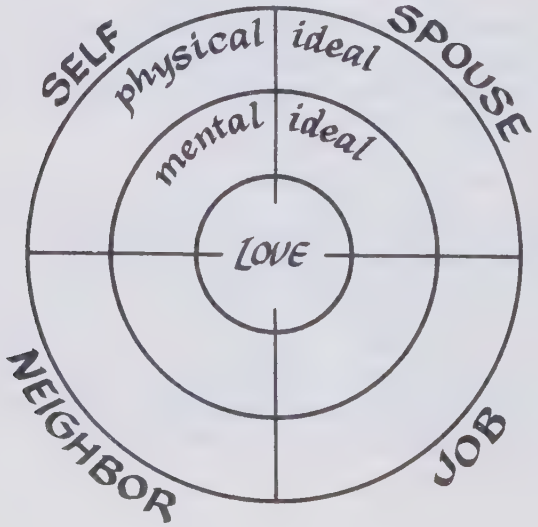
We may say, "I have an ideal to meditate daily." What is the purpose for doing this? Is it to be more healthy or to develop ESP, or is this an activity which expresses an ideal that has arisen from the spirit within? If, for example, we choose the word "service" as the spiritual ideal, it is quite possible that daily meditation would result in a more healthy body capable of giving to others more effectively. Often we set standards which should more properly be called goals than ideals because their purpose cannot be traced to a motivation concerned with the spirit behind the activity.

A Model for Writing Down Ideals

One of the most effective ways to write down ideals is to use a diagram of three concentric circles. The inner circle will contain the one word which we choose as an expression of our spiritual ideal. As an example, suppose we choose the word "love." The middle circle relates to the mental ideal or attitudes; the outer circle, to the physical ideal or actions.



Next we divide the circles into pie-shaped segments with one for each area of our life selected for improvement. Suppose we select four (although we may want to deal with more than this): the relationship to oneself, to our spouse, to our job and to our next-door neighbor. Each segment is then labeled with the appropriate title.

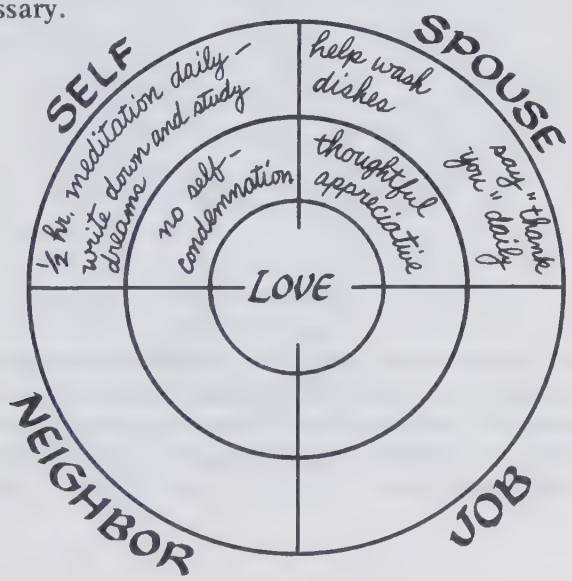


In choosing the mental ideal toward ourselves, we may realize that the word "love" awakens in us the attitude toward ourselves that Jesus expressed when he said "Neither do I condemn thee." We write down the words here "no self-condemnation." Being convinced that there is no condemnation and that it is only we who limit ourselves, we can consistently work with this attitude when self-condemning thoughts arise.

Now how are we going to give physical expression to this attitude? Perhaps it will come as a decision to be about the work that is at hand. Many times we look for reasons to disqualify ourselves. It is tempting to collect experiences and to say, "Now that I have gone through this—a broken marriage or a type of surgery—I have sufficient excuse not to go ahead with life." If we work with forgiving ourselves, then we are less inclined to make excuses about why we can't be successful and more inclined to go ahead and apply and succeed in those things we know we ought to be doing. For most of us these physical applications that may bring the mental and spiritual into application will include dietary changes, certain regular times of prayer and meditation, the discipline of dream study, and proper amounts of physical exercise.

In relationship to our spouse, we may decide that the *attitudes* of thoughtfulness and appreciativeness are awakened in us by the spiritual ideal of love. These attitudes can find physical expression as we make the effort to help wash the dishes each night or as we make saying "thank you" and being truly appreciative a daily experience.

In this hypothetical example our ideals sheet would be completed as we use this same method to specify mental and physical ideals for the remaining two segments. It might be a good idea to do this in pencil and thus encourage ourselves to change aspects of our ideals as we find it necessary.



The Edgar Cayce readings stress that to set an ideal and then to make no effort to become one with it only accentuates an awareness of separation. The Christ pattern is one of integration and not division. Setting a direction for growth without making some movement in that direction serves only to increase a sense of fragmentation within ourselves. Jesus expressed this principle in His teaching "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62) If we set our sights upon a new orientation and the work it will entail, and then look back to the old ways and fail to do the work of application at hand, we make it much more difficult to grow into a higher state of consciousness.

In a sense, a statement of direction does not become an ideal without serious self-involvement. Such involvement is attained only by direct experience. In the experiencing and the application of these, they become not just theories of the mind but ideals.

> **For as ye apply them they become thy ideals. To be just as theories they do not belong to thee, they are still theories so far as thy personal being is concerned. It's the application of same that counts. What do they bring into thine experience? These are well if ye will apply them.** **5091-3**

In the application comes an awareness commensurate with the spirit of the ideal. We experience an expansion of consciousness in giving material expression to the ideal we have set. If we wait for a dramatic change in consciousness before we are willing to change the way we respond to life, that change may never come. Just as the process of writing down ideals in the way previously described is a movement from the center (spiritual) to the outer (physical), the *realization* of that state of consciousness associated with the spiritual ideal is a movement from the outer back to the center. We can move in our desires towards the motivation expressed by the one word we have chosen as a spiritual ideal. We do this only as we combine meditation with application. In meditation we awaken an authentic spirit. Then in application the awareness expands and we feel more truly loving. The attainment of spiritual understanding is, in fact, the best criterion that man has by which to judge the direction he has chosen for his life. If it is founded upon material desires, it can at best lead only to a state of satisfaction. When the motivating force behind that direction is from the spirit within, the application leads to spiritual understanding.

Q-5. In what way may I best attain my ideal?

A-5. Well that an individual know that in the *attaining* of an ideal of an earthly making is satisfaction, and if of spiritual making is obtained only in *spiritual* understanding—which gives contentment. 262-13

One of the most important, as well as challenging, ways in which we can learn to apply our ideals is to look for the ways in which *others* manifest them. This is so integral a part of our growth process that the affirmation in the chapter of *A Search for God* entitled "What is My Ideal?" ends with these words: "Let me see in my brother, that I see in Him whom I worship." (262-11) What is this but a recognition and acknowledgement of the fact that there is a oneness of spirit among all men?

As students of the Edgar Cayce readings we often say "the weaknesses we see in others are our own worst faults." Rarely do we express the corollary to this: "When we see the good in another, it is because that same goodness is in us." Both are expressions of a principle about the mind; let us keep in mind the affirmative way of expressing it. Seeing another person express the spirit of the highest that we know awakens us to the bond that joins all of mankind.

Then little by little, line by line, may the body-consciousness become conscious of the Spirit of the Master working in and through the acts, the thoughts, the *life* of the body. *See* in each individual that they represent of the ideal set by self, and live the life, the whole concept, of thine own ideal. 262-11

Know that thou would worship, and self a part of same, seeing in others then that thou would worship in the Father; for the prayer was, "May they be one, even as Thou and I are one," for as given, a *spiritual insight* brings the *seeing* of the best in each life. There is good in all, for they *are* of the Father, and have been bought with the price, even of the Son, in that flesh may know the *glory* of the Father that may be manifested even in thee! 262-12

Ideals and Affirmations

After we have written down our ideals and have begun to work at applying them, times may arise when we feel out of touch with the spirit by which we have chosen to direct our lives. We may need a way to return from our state of depression, indolence or self-condemnation. We need a place where we can go in consciousness and start out

again. By choosing affirmations relevant to the ideals we can re-orient ourselves.

Certainly there is a place for working with a specific affirmation in our daily meditations. There is also a place for using an affirmation in our work with specific persons and conditions. For each area of our life that we have specified in writing down our ideals, we can write an affirmation that will help us attain the ideal attitude towards that particular relationship. The affirmation is a statement that allows us to maintain the kind of attitude that would grow out of what we have set for ourselves as a spiritual ideal. From the earlier example, if we feel that we need an affirmation regarding our spouse, it might be: "Father God, awaken thoughtfulness and appreciation within me that I might be a more loving servant to others." When we feel ourselves becoming angry or hurt, we can say the affirmation as an aid in helping us return to our center. If we are working to replace a self-condemning attitude, as indicated in the earlier example, there is an exceptionally beneficial affirmation given in the readings,

. . . not how I faltered, but did I seek His face again? 281-7

Every time we are about to move into a self-condemning thought we may catch ourselves with this affirmation and turn about and face the Light.

The replacement of a negative with a positive thought is a sound procedure both psychologically and spiritually. We replace the doubt or confusion with a new attitude expressed by the affirmation. In writing these affirmations for the various aspects of our lives, we not only specify a direction in which we want to face, a new attitude, but we also have a way of orienting ourselves toward it.

This practice can be illustrated by the way in which Jesus met temptation in the wilderness. Becoming aware of His great psychic ability, it occurred to Him, "There are several ways I can go about this work. For one, I could be a psychic and perform miracles." Thus we have the story that the devil came to Him and said, "Why don't you turn this stone into bread." He replied, in essence, "I have a place to stand. I have set my purpose; I have something to return to now that I face a decision. It has been written (not just in the scripture, but within my mind as an ideal) 'Man does not live by bread alone.' I will not make my decision based upon the need that man has for bread because man has other needs." It should be clear to us that Jesus met temptation not just by quoting scripture but rather by measuring the impulse by a high standard of motivation. Even so there is a very close parallel in this special use of affirmations and in scripture reading. Every student on the path needs a "scripture," a literature which awakens "mantrically" as it were, a renewed sense of purpose and rededication. The fact that Edgar Cayce read the Bible so regularly

may be the real key to his steadfast attunement and thus his helpfulness to others.

We can meet every temptation that faces us by returning to an affirmation that corresponds to an ideal. When we are tempted by a negative attitude we need to have something to put in its place. We do not just stop doing what is wrong, but we start doing something that is right. Jesus told about cleaning out an evil spirit but having nothing with which to replace it. The original evil spirit will return with seven more and the second state will be worse than the first. This parable stresses the replacement principle. The readings use the words "supersede" and "supplant" to describe the principle.

Because of past experiences, each of us has certain predisposed sets or tendencies which make us likely to respond in particular ways. As we work at the conscious level, using our free will, we may choose that by which we want to anchor our responses. We must be prepared to replace all those unconscious predispositions with constructive purposes. This is a way of understanding how we deal with karma. One reading says, "What is karma but giving way to impulse?" (622-6) Another says that the subconscious mind " . . . may be best classified, in the physical sense, as a habit." (262-10) Because these impulses or habits reside within us predisposing us, we must decide in advance upon alternative responses. We do this by choosing an ideal and then specifying for ourselves mental attitudes that we think would grow out of that ideal. We work with an affirmation that will enable us to return to the attitude that we think is optimum with regard to those areas of our lives. This is the process for awakening the consciousness of the Christ that is within: set a spiritual ideal, meditate and dwell upon that which we wish to become, and work at the application of that ideal as it finds expression in our attitudes and actions. Thus when periods of temptation or confusion arise, we have established a pattern for returning to a stable place to stand.

The Psalmist wrote:

> God is our refuge and strength,
> a very present help in trouble. Therefore
> will not we fear though the earth be removed
> and though the mountains be carried into the
> midst of the sea . . .
>
> There is a river, the streams whereof
> shall make glad the city of God, the
> holy place of the tabernacles of the
> most High . . .
>
> Be still, and know that I am God . . .
>
> (Ps. 46 KJV)

and

> Blessed is the man (whose) . . .
> delight is in the law of the Lord;
> and in his law doth he meditate
> day and night. And he shall be
> like a tree planted by the rivers
> of water, that bringeth forth his
> fruit in his season; his leaf also
> shall not wither; and whatsoever
> he doeth shall prosper.
>
> (Ps. 1 KJV)

Coda

We are children of God, made in His image, miniature replicas of the universe, containing within us in our present finite state a pattern of wholeness. When we choose that pattern as the ideal, the motivational criterion of our lives, awaken it with the imaginative forces of the mind and nurture it in daily meditation and application, we begin to become that pattern. The Spirit begins to flow through us because the Spirit of love has an affinity for the pattern of love. We begin to fulfill that for which we were created and that for which we are destined: to be conformed to the image of His Son.

Nearly all of the principles presented in this text are incorporated in context in the following reading; thus it constitutes an excellent summary. The information given is applicable, reassuring, inspirational, and philosophically profound.

[Edgar Cayce's reading, 10/8/41, for a 62-year-old woman writer, Protestant:]

In giving a mental and spiritual reading for this body, we find that there needs to be only those suggestions as may remind the body of the abilities of the mind to make those mental and spiritual applications—in its own self—that may enable the body to keep that attunement to the Creative Forces, which is the birthright of each and every soul.

For this entity, then, the premises from which such advice or counsel may be obtained should be well understood or comprehended—as to the sources:

One finds the body, the mind, the soul of self as a counterpart of that an entity worships in the Godhead as Father, Son and Holy Spirit.

So the body, mind and soul answer to that which is the source of health, of mind, of matter, in the experience of each entity.

To this entity these in the Godhead are one. So in the body, they are one; body, mind, soul.

Body is temporal, mind is partially temporal and partially holy; the soul is eternal.

Just as the body then is the manifestation of the individual entity, the mind is the manifestation of the Son—both as an earthly experience and as an at-onement with the Father, the Whole.

So the soul is that which is eternal.

Thus does there come in the experience of each soul those problems in a material world of the constant warring of material or changing things, or earthly experience, with mental and spiritual or soul forces.

The *Way*, then, is that manifested in the Creative Force through Jesus, the Christ, the Son; for He is the way, the truth, the light in which the body, the mind, the soul may find that security, that understanding, that comprehending of the oneness *of* the spiritual with the material that is manifested in an individual entity.

To this entity, problems arise in the body-forces. While the mind is in attune, the soul is in at-onement, the physical conditions to the entity become as stumbling blocks.

Remember rather the pattern as was manifested for thee in the Son; how that though He were the Son, yet learned He obedience through the things which He suffered.

He used, then, that which was necessary in the experience in the earth as periods of suffering, as periods of rejection, even by His own that He had called, that were His friends; not as stumbling stones but as stepping stones to make for thee, for the world, that access for each soul, for the closer relationship of the Father through the Son, to the children of men.

This is thy heritage, then; not as one that knows not, but as one being reminded—put on the whole armor. Fret not at those things that may appear to hinder, but to let that harmony as thou has expressed, as thou may express to others, be in such measures as to bring—even as He—that hope, that light, that peace which comes from the closer walk with Him day by day.

Let thy prayer be, ever, *"Here am I, Lord: use me, in that way, in that manner Thou seest fit: not my will but Thine, O God, be done in me, through me, day by day. May my going in, my coming out, be always acceptable in Thy sight."*

Then use thy abilities in thy writing, in thy meditation, in thy composition, to tell the glory of the oneness of the Christ as may be manifested in body, in mind, in soul.

And as this awakens those influences in others, so does it bring to thee that peace, that harmony, that understanding that makes the closer walk with Him.

Remember, as He gave, "If ye love me, keep my commandments. My commandments are not grievous, only that ye love one another, even as I have loved thee."

Then as we keep such in our daily conversation, in our daily dealings with our fellow man, in that same manner as we think toward or treat our fellow man, so we do unto the Lord our God, so we do unto our Savior, our Brother—who gave *all* that we might know that onement with the body, mind, soul in Him.

For He *is* the way, the truth. They that approach any other way become those that cheat themselves, robbing themselves of the truth that would bring the preventing of those things that separate man from the love of the Father.

As to thy service, as to thy light unto others:

Who may tell the rose how to be beautiful? Who may tell the stars or the moon in its course how to raise in the heart and soul of man the longing to know the Creator of all?

And remember, as has been given, in Him is all. There was nothing made that was made that was not made by Him—the way, the truth, the light.

Then, let not thy heart be troubled; ye believe in God, believe in Him also, who has promised to come and walk with thee, yea, to talk with thee, as ye seek to know His biddings.

Ready for questions.

Q-1. Was there a spiritual and psychic cause for my breakdown in 1929 as well as a physical one?

A-1. Doubt brought the psychic experience, with the physical weakness.

Do not count these as weaknesses, for remember, the weakness of man may become the strength of God—in and through man using same as a channel through which others may be brought to know of the light, of the love of the Father for the children of men.

Q-2. What has caused the abnormal fears from which I suffered?

A-2. Doubt!

Let not thy heart be troubled, neither let it be afraid. Cling closer—call until He answers. For the promise has ever been—"Though ye may be far, if ye will call—believing—I will *hear,* and answer *speedily.*"

Read again, and again, the 14th, 15th, 16th and 17th of John; not merely as rote, but as though ye—as an individual—were speaking to thy Lord, thy Master, thy Brother. And ye will find the answer, ye will find that doubt and fear—and those things that may have troubled thee—will flee away; and there will come that peace as is promised. Know that He is able to keep that He hath promised. For He overcame death, hell and the grave, and is the God of the *living*—not

of the dead nor of the past! For all is the present, *now,* in Him. As the Father, the Son and the Holy Ghost are one, so are thy body, mind and soul one. Hold them; hold that as a fact, as an understanding; and ye will find peace . . .

Q-6. How can I obtain relief from resentment and bitterness?

A-6. As ye forgive, ye are forgiven. As ye love, so are ye loved. As ye resent, so are ye resented. This is *law,* physical, mental and *spiritual!*

Then, chuck it out of thy life. Let the love of God so fill thy mind, thy body, that there is *no* resentment.

As to how—though ye may not of thyself, put the burden on Him and it becomes light. But *act* in the manner as He did, not resenting any. For remember, as He said to that one who had promised that though all might forsake Him, he never would, yet in the same hour denied that he ever knew Him, "When thou art converted, strengthen thy brethren." Thus may it be given to thee, if ye put that resentment away, if ye put that doubt and that fear upon Him, He will cast it out; but thee, strengthen thy brethren. Teach, preach, talk to others, as to how they should leave such at the Cross and *only* magnify, manifest, *know* that they need not attempt to justify themselves. For, *all* the justification is in Him. We need then only to *glorify* that love, that hope, that understanding which He brings to each soul that seeks His face. 2600-2

PART II

A SYSTEMATIC APPROACH TO MEDITATION FROM THE EDGAR CAYCE READINGS

A sound understanding of the theoretical bases of meditation should be helpful; however, *the important thing is that we meditate,* consistently, persistently, joyfully and confidently. The following step by step procedure, based on the Edgar Cayce readings, is presented to give a sense of confidence regarding how to meditate properly.

In evaluating a meditation procedure, two things should be kept in mind. First, the source of the readings stressed the relativity of individual points of view. Even in the near-claim that this approach is according to that presented by the Master, the readings said this is *a* way, not *the* way, to meditate. Second, no matter how strongly they recommend persistency and consistency, the readings discouraged doing things by rote. Whether for exercise, diet, or castor oil packs, they encouraged making changes in the routine. An implication of these insights from the readings is to avoid a sense of ritual in meditation, if ritual means there is only one proper way and we do it that way every time.

Nevertheless, there are many people who benefit from following specific guidelines and there are many important principles involved in proper meditation which are incorporated in the following procedure. Therefore we encourage you to *try* this approach in every detail. Later you may deviate from it as you find good reasons for doing so, and as you find variations which bring new life and joy into your meditation. A major way in which to *grow* in meditation is to use the growth sequence of affirmations, concepts and application disciplines found in the *A Search for God* materials.

From the Edgar Cayce readings we can outline definite steps to be taken as an approach to meditation. Check the appropriate box as you complete each item and feel that you understand it.

1. *Affirm these fundamental premises about the nature of man.*
   ( ) A. "Hear, O Israel, the Lord thy God is one" means that there is only one force or energy in the universe. All that exists is, at its deepest level, a part of this fundamental oneness.

( ) B. In his experience in the earth, man lives in a three-dimensional state of consciousness. Because of this he finds it helpful to work with three-fold concepts. He conceives of the Godhead as a Trinity: Father, Son, and Holy Spirit—and of himself in a corresponding way: body, mind, and soul.

( ) C. Since the three aspects of man are linked by an underlying unity, anything that affects one will affect the other two. Thus, in approaching meditation we must consider physical, mental, and spiritual factors.

( ) D. Our nature is basically spiritual or divine and we are all capable of attuning ourselves to it. The answer to our desire for wholeness and love is found in God. We meet Him within the temple of our own being.

( ) E. The consciousness in which one finds himself is only one of countless possible states of awareness.

( ) F. There is one state of consciousness which is in perfect accord with the nature of the spirit within: the consciousness of the Christ. It is described in the readings as "the awareness within each soul, imprinted in pattern on the mind and waiting to be awakened by the will, of the soul's oneness with God." (5749-14) It is a state of awareness of the oneness of God with all creation. It is a potential that already exists within us at an unconscious level and which can be brought into awareness as we exercise our will to awaken.

( ) G. Meditation is the most effective way to awaken this pattern and to invite contact with God within ourselves. The realization that we can meet the Spirit of God within ourselves is the most fundamental principle of meditation, and for this reason it has been referred to as "the secret of secrets."

( ) H. After thinking through and rationally analyzing these statements, take time to contemplate and reflect upon the meaning of each one. Spend five to ten minutes of quiet time on each statement, getting a feeling for its essence.

2. *Formulate a clear definition of meditation.*

( ) A. Study the following definitions from the readings.

(1) **Meditation is listening to the Divine within. 1861-19**

This emphasizes the fact that meditation is a receptive or listening state. It is the practice of stillness and quietness. In this case the word "listening" means an attentiveness to the deepest inner processes.

(2) **[Meditation] is not musing, not daydreaming; but as ye find your bodies made up of the physical, mental and spiritual, it is the attuning of the mental body and the physical body to its spiritual source. 281-41**

This refers to the fact that meditation is a process that involves all three aspects of man: body, mind, and soul. If there is to be an alignment within ourselves—if we are to experience a state of integration and wholeness—it can only be as the changeable parts of ourselves (body and mind) come into accord with the unchangeable (the spiritual forces of the soul). To let the mind wander and daydream is to give attention to thought patterns within the mind that are less than one's ideal, and this is *not* deep meditation. There is no end to the images that we can entertain as they arise from the unconscious. We must not make the mistake of believing that "the mind" means only the conscious mind, or that anything that arises from the unconscious is therefore of the Spirit. There is a whole realm of thought patterns in the unconscious which are of a limiting or illusory nature. We have created them and they are very likely to break forth into consciousness as we begin to be still. They may express as an attitude or thought that comes to mind, as a visual form, or as a disturbance in the physical body. Undoubtedly, many of these will create fascinating and captivating experiences, but to stop at this point and give attention to them is not deep meditation.

(3) ***Meditation* is *emptying* self of all that hinders the creative forces from rising along the natural channels of the physical man to be disseminated through those centers and sources that create the activities of the physical, the mental, the spiritual man; properly done must make one *stronger* mentally, physically . . . 281-13**

Our relationship to limiting thought patterns is referred to in the phrase "emptying self of all that hinders." Until we move beyond selfish and unloving patterns within us (both physical and mental), they stand as a barrier between the conscious mind and the consciousness of the Christ. In meditation we are letting go of our involvement with those things which bring on such attitudes as confusion, self-pity, and

frustration. By turning our attention away from anything less than the truth of our own inner being, we move into the stillness of meditation. It is significiant to note that the above reading uses the word "natural." The physical body is particularly suited for the process of meditation. It is important that we understand this fact and define meditation for ourselves as an activity that is a natural and indispensable step in our spiritual unfoldment in the earth.

( ) B. Differentiate in your own mind between prayer and meditation. The readings emphasize that prayer is an *activity* of the conscious mind:

. . . the concerted effort of the physical consciousness to become attuned to the consciousness of the Creator . . . **281-13**

( ) C. Write your own definition of meditation, incorporating those concepts from the definitions that are personally meaningful to you. (Use the space below.)

3. *Set your ideals and purposes.*
   ( ) A. Consider these principles:
      (1) Meditation is more than an action; it encompasses an entire approach to life. It is misleading to suggest that one practice a technique of meditation without first considering the ideals and purposes for doing it.
      (2) There is always a "why" of meditation assumed along with the "how." It is better to make this assumption explicit. To determine this we must ask ourselves "Why do I want to meditate?"
      (3) Success in meditation will not exceed the ideal that we set for ourselves.
      (4) Meditation is an effective way to awaken a wide variety of possible experiences (including the development of psychic ability, the remembrance of past lives, the movement of powerful energy currents through the body, etc.)

(5) It is important to remember our desire for specific experiences to be awakened in meditation is no guarantee that they will lead to God.
(6) There should be only one purpose for meditation: to attune ourselves to God. Any other purpose or ideal is likely to lead us astray as we work with meditation.
(7) We may find that as we continue to meditate we become more psychic, that our bodies become more healthy or that certain experiences occur, but these are to be accepted as natural side effects of meditation and not as the purpose.

( ) B. Write down what you have set for yourself as a spiritual ideal. You may want to write just one word that represents the highest spiritual quality that you know, or you may prefer to write out this ideal in a longer form.

( ) C. Write down the ideal mental attitudes that you have set for yourself. What attitudes would you manifest if your life were being totally directed by your spiritual ideal? Try to think of these in terms of the relationships that you have in your life (e.g., "I have an ideal mental attitude of *patience* in my relationship with my son" or "I have an ideal mental attitude of *persistence* in my job").

( ) D. Write down the physical ideals that you have set for yourself. These should be specific activities that would express your spiritual and mental ideals (e.g., "I am going to write down my dreams each morning" or "I am going to help my wife with house cleaning every weekend").

( ) E. Explain how meditation can be an expression of your ideals.

4. *Understand the role of the physical body in meditation.*

( ) A. Consider these principles:
(1) Our work in the material world is to bring the attributes of the spiritual life *into* the physical.
(2) We overcome the three-dimensional, material world and move beyond it as we bring the consciousness of love into our material existence.
(3) God has promised to meet us face to face within the temple, which is the physical body.
(4) Our bodies are constructed in such a way that spiritual awakening can be a natural process.
(5) There are spiritual centers or contact points within the body that are directly related to the process of meditation.

( ) B. Read *Meditation—Gateway to Light* by Elsie Sechrist (particularly chapters 3, 4 and 5). It offers a detailed description of the spiritual centers.

( ) C. Read the section entitled "Meditation" in *Venture Inward* by Hugh Lynn Cayce.

5. *Understand the importance of the mind to meditation.*

( ) A. Consider these principles:

(1) The statement "Mind is the builder" is especially true for meditation.

(2) As the life force is awakened in meditation, particular patterns within the unconscious mind are activated (i.e., memory patterns).

(3) That held mentally during meditation determines which patterns will be activated.

(4) Our growth (or lack of growth) in awareness is directly affected by those memory patterns which are awakened.

(5) It is better to consciously choose a direction for growth than to permit memories to be awakened randomly or haphazardly in meditation.

(6) A statement of your ideal or an "affirmation" serves as an effective focal point for your attention during meditation. (The subject of the use of the affirmation will be covered at a later point.)

In completing the steps outlined up to this point, we have set the foundation necessary for effective meditation as it is described in the readings. The next steps concern procedures that are employed before or during *each meditation period.* We must keep in mind the fact that, in living the spiritual life, our concern with the *attitude* in which an action is carried out supersedes the importance of any technique. We must never let the *form* we use so control us that we forget the purpose of meditation. Nevertheless, we cannot reject form because we are seeking to give form or expression to the Spirit.

6. *Decide upon a suitable time, place and position for meditation.*

( ) A. Read the following story and try to relate the principle concerning time to your own experience.

> A man took a new job which required him to be at work at 8:30 a.m. Therefore, on Sunday night he set his alarm clock to awaken him at 7 o'clock the next morning. He continued this practice for the rest of the week but on Friday night he went to bed intending to

sleep late the next morning. However, on Saturday morning he awakened at 7:00, just like the previous mornings, this time without the alarm clock.

( ) B. Consider the following principles concerning the time of day for meditation.

(1) We should meditate at the time we are most likely to be capable of attuning ourselves to our ideal.

(2) For all people, the period from two to three in the morning is particularly suited for meditation. Since activity levels in the world around us will be at a low point, we can make good use of this period of minimal psychic and physical noise if we have slept several hours beforehand. Do you feel that you can make a realistic commitment at this time in your life to meditate some time between 2:00 and 3:00 a.m.?

_____yes _____no

(3) A second period of time in which many people find a helpful environmental influence is just before or at sunrise. Do you feel that you can make a realistic commitment at this time in your life to meditate then?

_____yes _____no

(4) Think about each of the following areas of your life to help select the best time of day for you to meditate.

(a) Daily schedule

(b) Bodily rhythms (e.g., low-energy times of the day might be unsuitable)

(c) The amount of devotion and commitment you feel for meditation.

( ) C. Select a specific time (or times) at which you intend to meditate each day. (Write it down here) _____. If you find that the time you select does not work well for you, review this section of the manual and make another choice of time.

( ) D. Decide the amount of time that you will spend on each meditation session.

(1) If you are just beginning to meditate, it is best to choose shorter periods of time (e.g., 10 to 15 minutes).

(2) There should be some degree of consistency in the length of meditations. For example, half an hour daily is preferable to a schedule consisting of hour-long meditations twice a week and ten-minute periods on the other days.

(3) Remember that it is *attunement* that we seek, not just the logging of a certain amount of time. One moment in the presence of the Christ is worth far more than half an hour, or a thousand years, spent daydreaming and calling it meditation.

(4) How important is your spiritual search to you? Can you give your undivided attention to your spiritual ideal in meditation with the same regularity and enthusiasm that you give to television programs or your favorite hobbies?

(5) Specify the approximate amount of time that you will spend on each meditation session. (Write that number here.) _____minutes

( ) E. Select a particular place where you will meditate daily. It is best to choose a place where you are unlikely to be interrupted. (Write that place here.) _____

( ) F. Choose a position for meditation after considering these points:

(1) One should be comfortable in order to minimize bodily distractions.

(2) The spine should be straight.

(3) Choose a position in which you are not likely to fall asleep.

(4) Those who choose a supine position are encouraged to fold their hands over the area of the solar plexus.

(5) Those who have no particular preference for a position will probably find that the following one will work for them:

Sit up straight in a chair with feet flat on the floor and the hands either folded in the lap or placed on top of the thighs.

(6) Indicate the position you will use:

( ) supine (with hands over solar plexus)

( ) cross-legged (the lotus position)

( ) sitting in a chair or on a couch

( ) other (describe) _____

7. *Do those preparatory activities that are personally helpful.*

( ) A. Review principles concerning the purpose of preparation:

(1) In meditation we are dealing with a powerful energy.

(2) Impurities (both mental and physical) which can be removed by conscious effort should be eliminated before meditation. Otherwise, they will only be magnified by the meditation process.

(3) Preparation is not only the things we do in the short amount of time before meditation but also includes everything we do in our daily lives. We are constantly preparing for our next meditation.

( ) B. Specify short-term preparations that you will use (indicate the appropriate ones).

(1) Cleansing the body:

[ ] (a) Take a shower or bath.

[ ] (b) Wash specific parts of the body.

[ ] (c) Drink a glass of water.

[ ] (d) Other (list) _____

(2) Abstaining from certain activities for a specific amount of time prior to meditation (e.g., no smoking within an hour of beginning meditation, no eating within two hours, etc.):

Activity (list) *Time between activity and meditation*

( ) C. Specify on-going preparations that you will make.

(1) List those attitudes and emotions you wish to transform:

(2) List those attitudes and emotions you wish to manifest more frequently:

( ) D. Work towards having a more balanced diet.

(1) We have all experienced ways in which our eating habits affect our state of consciousness. Many people find it difficult to stay awake after a big dinner; others are irritable or depressed if they skip breakfast. Any consideration of changing one's state of awareness should include the maxim that "you are what you eat." Certainly, nutritional factors are only a part of the influences that shape us, but they are very important ones.

(2) It is possible to become so fanatical about the purity of food that we forget the true purpose for attuning the body: to express love in the earth. A sense of balance is needed. We should change those things that we can and provide our bodies with the nourishment required to function properly.

(3) Consider the following dietary recommendations from the readings. Decide upon the degree to which you intend to plan your diet according to that recommendation (e.g., I am going to cut down to eating beef only twice a week).

(a) Eliminate all meats except fish, fowl and lamb.
(b) Eat very few cakes and pastries (or other starches combined with sweets).
(c) Eliminate overly refined or processed foods.
(d) Avoid fruits and vegetables (especially tomatoes) that are picked before ripening on the vine.
(e) Avoid the combination of milk and citrus fruits.
(f) Avoid the combination of whole grain cereals and citrus fruit.
(g) Avoid the combination of coffee and milk or cream.
(h) Eliminate the combination of starches and proteins.
(i) Eat 80% alkaline-producing foods (e.g., most fruits and vegetables) and 20% acid-producing foods (e.g., meats, cereals and starches).
(j) Eat three vegetables that grow above the ground for every one that grows below (e.g., spinach, corn and tomatoes with carrots).

(Refer to *The Normal Diet* for any questions you may have. This booklet is available from the A.R.E. Press.)

8. *Employ those aids for attunement which you find helpful.*

( ) A. Consider the following points before choosing the techniques you want to use before each meditation.

(1) Techniques to enhance attunement are an individual matter. That which is helpful to one person may be distracting to another.
(2) Any procedure or technique we choose is only a means, not an end.
(3) If one is unable to meditate because he has run out of his favorite incense or because he cannot do a particular chant, he has missed the point of meditation.
(4) Study the following reading which differentiates between that which aids attunement and that to which we seek to be attuned.

Q-2. How can I use the astronomical, the numerical, the environs of the creations in the vibrations from metal, from stones, which influence me, to advantage in my present life?

A-2. As these are but lights, but signs in thine experience, they are as but a candle that one stumbles not in the dark. But worship *not* the light of the candle; rather that to which it may guide thee in thy service. So, whether from the vibrations of numbers, of metals, of stones, these are merely to become the necessary influences to make thee in attune, one with the Creative Forces; just as the pitch of a song of praise is not the song or the message therein, but is a helpmeet for those that would find strength in the service of the Lord. So, use them to attune self. How, ye ask? As ye apply, ye are given the next step. 707-2

( ) B. Music

(1) What experiences have you had in which sound affected both physical processes and consciousness (e.g., college fight songs induce adrenal activity and the accompanying sense of excitement)? Write an example here.

(2) Properly selected music can help one get still for meditation. Remember that the music should be turned off once it has done this job and is not left on during the entire meditation.

(3) Do you feel that music would be helpful and do you intend to use it? _____yes _____no

(4) If "yes," what specific music selection(s) do you intend to use at the beginning of your meditation period?

( ) C. Chants

(1) The readings relate particular sounds to the opening or the awakening of the spiritual centers. These can be used in chants.

(2) Two simple chants that you might want to use are "aum" (sometimes spelled "om") and "ah-re-aum" (or "ah-re-om")

(3) Recommendations to those who wish to work with chanting:

(a) The chant is usually repeated aloud three or seven times.

(b) The length of each repetition is usually five to fifteen seconds.

(c) One should breathe deeply before each repetition and intone the chant on a note that is comfortable for the individual's voice. If you are using a multi-

syllable chant (e.g., "ah-re-aum"), breathe only at the beginning of each repetition and not between the syllables.

(d) The effectiveness of chants is not determined by the loudness. Some people mistakenly believe that if they chant twice as loud, they will derive twice as much benefit. Often, however, this practice only disperses energy. The chant can be so soft that another person, even in the same room, may hardly hear you.

(e) Chanting is effective only if it is coupled with an understanding of the true purpose for meditation to attune ourselves to God.

The tone, then—find it in thyself, if ye would be enlightened. To give the tune or tone as Do, Ah—aum—would mean little; unless there is the comprehending, the understanding of that to which ye are attempting to attune—in the spiritual, the mental, the material. **2072-10**

(If you are interested in chants, read Chapter 6 of the booklet *Music As the Bridge* by Shirley Winston.)

(4) Do you intend to chant at the beginning of meditation?

_____yes _____no

( ) D. Incense

(1) For some people the olfactory system is particularly sensitive to influences which can aid attunement. You may want to try using some incense during meditation to see if it is helpful.

(2) Consider this passage from a reading given for an individual who was told that use of incense would be beneficial.

For this body—not for everybody—odors would have much to do with the ability of the entity to meditate. For the entity in the experiences through the Temple of Sacrifice became greatly attuned through the sense of smell . . . "feel" the essence of the incense through the body-forces in its motion of body. This will open the kundaline forces of the body. Then direct same to be a blessing to others. **2823-3**

(3) Check the appropriate space when you have decided whether or not to use incense. _____yes _____no

( ) E. Reading inspirational material

(1) Some people find that reading from the Bible or other inspirational book for a brief period of time is a very helpful activity.

(2) Do you feel that this would be beneficial for you to do just before meditation? _____yes _____no

(3) If "yes," list some of those things that you might read.

( ) F. Exercises

(1) Anything that brings vitality and balance to the physical body will aid meditation. What specific types and amounts of exercise do you intend to do daily in order to help your meditations (e.g., 15 minutes of yoga before breakfast)?

(2) The readings describe a head-and-neck exercise that many have found beneficial just before meditation. The procedure can be described as follows: Sit upright with the spine straight. Drop your head forward slowly and raise it back up. Complete this movement three times. Let your head drop *back* slowly and raise it back up three times. Then, do the same movement three times to the right and to the left. Finally let your head drop forward and complete a rotating movement three times in a clockwise direction and three times counter-clockwise. Allow your head to extend downward, to the sides and backward as far as it will go without pain or discomfort.
Do you intend to use this exercise? ____yes ____no

(3) The readings, as well as many other sources, refer to the close relationship between the breath and consciousness. The following breathing exercise was recommended for use before meditation: Cover the left nostril. Breathe in slowly and deeply through the right nostril and exhale through the mouth. Do this three times. Then cover the right nostril and breathe in through the left nostril three times. Finally, cover the left nostril and exhale through the right three times.
Do you intend to use this exercise? ____yes ____no

( ) G. Light and colors.

Several people questioned Edgar Cayce about the use of lights and colors (such as an external light in the room or a color held in the mind) during meditation. Read the following passages in answer to these questions.

Q-7. When meditating at night, what color light should I use?
A-7. White light. Any colored lights make for a diffusion of that as may be perfect. What light was in Him that is Light, that is Life, that is out of darkness? WHITE light! 275-39

Q-2. Give a color [that] this body might meditate upon beneficially for self healing.
A-2. The white light of the Christ, if the body, in itself, would find help. It isn't the color, it isn't the vibration—it is rather the awareness of entering into the spirit of truth, the power of health, the power of love. Do that. 1861-11

( ) H. Prayer

(1) In prayer the conscious mind makes a concerted effort to be attuned to the chosen ideal. Having done this, it is much easier for the mind to achieve the heightened awareness of meditation.

(2) A prayer of protection has been written based upon a passage from reading 262-3:

"Father, as I open myself to the unseen forces that surround the throne of Grace and Beauty and Might, I throw about myself the protection that is found in the thought of the Christ."

This prayer should be used to help sense the protective presence of the Christ, not as a magic ritual. Do you feel that this prayer would be helpful and do you intend to use it?

_____yes _____no

(3) No other prayer is more suited for aiding the attunement process of meditation than the Lord's Prayer. The readings indicate that Jesus taught this prayer to His disciples because its meaning may act to awaken the spiritual centers. For each part of the prayer, a relative correspondence may be assigned to the activity of one of the endocrine glands. (A description of this correspondence can be found on page 39.)

Do you intend to use the Lord's Prayer at the beginning of meditation?

_____yes _____no

You should now list those procedures that you will do daily as a part of your meditation period. Certain items below have been described as optional. Cross out those that you have chosen not to work with.

Those which remain will constitute a step-by-step description of the beginning of your meditation session.

Abstain from particular activities for specified times.
Cleanse the body.
Arrive at designated meditation place at the proper time.
Put on appropriate music for a brief time.
Light incense.
Read a passage from an inspirational book.
Do head and neck exercise.
Do breathing exercise.
Chant.
Pray for protection.
Repeat the Lord's Prayer.

9. *Focus attention on an affirmation.*

( ) A. Consider the following points about the affirmation:

(1) Recall the principle "Mind is the builder." In meditation this is of particular importance because we are making an effort to build a new sense of identity based upon the awareness of our oneness with God. Unless the mind cooperates in this effort, there is little hope for success.

(2) There is considerable controversy among various schools of thought concerning the way in which the mind should be used in meditation. Many agree that a quality of one-pointedness is necessary, so that the mind is not carried away by the endless array of images and thoughts that arise from the unconscious. Some suggest that one choose an object from the material world and give it undivided attention (e.g., a rock, the flame of a candle, or a flower). Others recommend a sound, color or image. While not specifically rejecting *any* technique, the Edgar Cayce readings say that in meditation the mind should be focused upon that which has been chosen as the spiritual ideal.

(3) For most people this is effectively done by using an expression of the ideal. Such an expression is a tool which serves as a reminder of the ideal. An affirmation can be used in this way.

(4) The readings suggested hundreds of affirmations, each consisting of a set of phrases or sentences expressing an ideal. Here are three examples (from the *Search for God* readings):

Not my will but thine, O Lord, be done in and through me. Let me ever be a channel of blessings, today, now, to those that I contact, in *every* way. Let my going in, mine coming outs, be in accord with that *Thou* would have me do, and as the call comes, Here am I, send me—use me! 262-3

Father, as we seek to see and know Thy face, may we each—as individuals, and as a group—come to know ourselves, even as we are known, that we—as lights in Thee—may give the better concept of Thy Spirit in this world. 262-5

God be merciful to me! Help Thou my unbelief! Let me *see* in Him that Thou would have me see in my fellow man! Let me see in my brother that I see in that I worship! 262-11

(5) The Lord's Prayer can be used not only as an aid for attunement at the beginning of the meditation period, but also as an affirmation during the time of silence.

(6) Select an affirmation for your personal use.

(a) If you are in a *Search for God* Study Group, continue to work with the affirmation for the chapter your group is currently studying.

(b) If you are not working with a Study Group, you are encouraged to select one of the three affirmations in #4 above. After each of those affirmations you will notice a reference to one of the chapters in *A Search for God,* Book 1. As part of the preparation to use the affirmation you choose, read the corresponding chapter.

(c) If you feel strongly that you need to use a different affirmation than those suggested, write it here.

(d) Read the chapter entitled "Meditation" in *A Search for God,* Book 1. If you have read it before, read it again as a review.

( ) B. How to use the affirmation.

(1) Once you have selected the affirmation you intend to use, take time to study it. Look up any words that are not clear to you. Analyze it completely until you feel that you have arrived at the best intellectual understanding of this affirmation of which you are capable. Once you begin to use the affirmation in

meditation it is important to resist any temptation to "figure it out." All work of this nature should be done beforehand. Write out your understanding of the ideas and meanings expressed in the affirmation that you will be using during the research period.

(2) We should be interested in the *meaning* or the *spirit* of the affirmation. It is not so much the intellectual interpretation of the words but the *response* that comes from within. An example of this principle can be found in the following response to a question concerning use of the Lord's Prayer:

As in feeling, as it were, the flow of the meanings of each portion of same throughout the body-physical. 281-29

What does the particular affirmation you have chosen awaken within you?

(3) When you have completed the various aids for attunement, you are ready for the period of silence in meditation. Begin by saying the affirmation to yourself (more than once if it is helpful). Listen for a response from within yourself to the meaning or spirit of those words. It may come as a feeling (e.g., love, joy, peace, well-being) or as a heightened state of awareness. Focus your attention on the spirit of that response.

(4) We must be careful not to expect overwhelming meditation experiences. One may experience only a slight change in feeling or in consciousness as a response to the affirmation. The important thing is to focus on *that* spirit, and not on other things that come to mind which create distractions.

(5) At some point you will very likely find that your mind drifts off. There is no end to the things that may come forth demanding attention. Some people notice bodily sensations; others remember an event from years ago. No matter what form these distractions take they should be dealt with in the same way:

   (a) Have patience with yourself. Resist any temptation to condemn yourself for having drifted off.

   (b) Repeat the affirmation (or a portion of it) and once again focus your attention on the inner response.

(6) Most people go through this drifting off and coming back process many times in a single meditation. With persistence we become adept at focusing our attention.

(7) The affirmation that you choose should be used throughout the day, not just during the meditation period. The readings encourage us to return to the spirit of the affirmation in each activity of our daily lives.

10. *Pray for others.*

The readings recommend that at the end of each meditation we take time to pray for others. Create two prayer lists that you can use for this part of the meditation session.

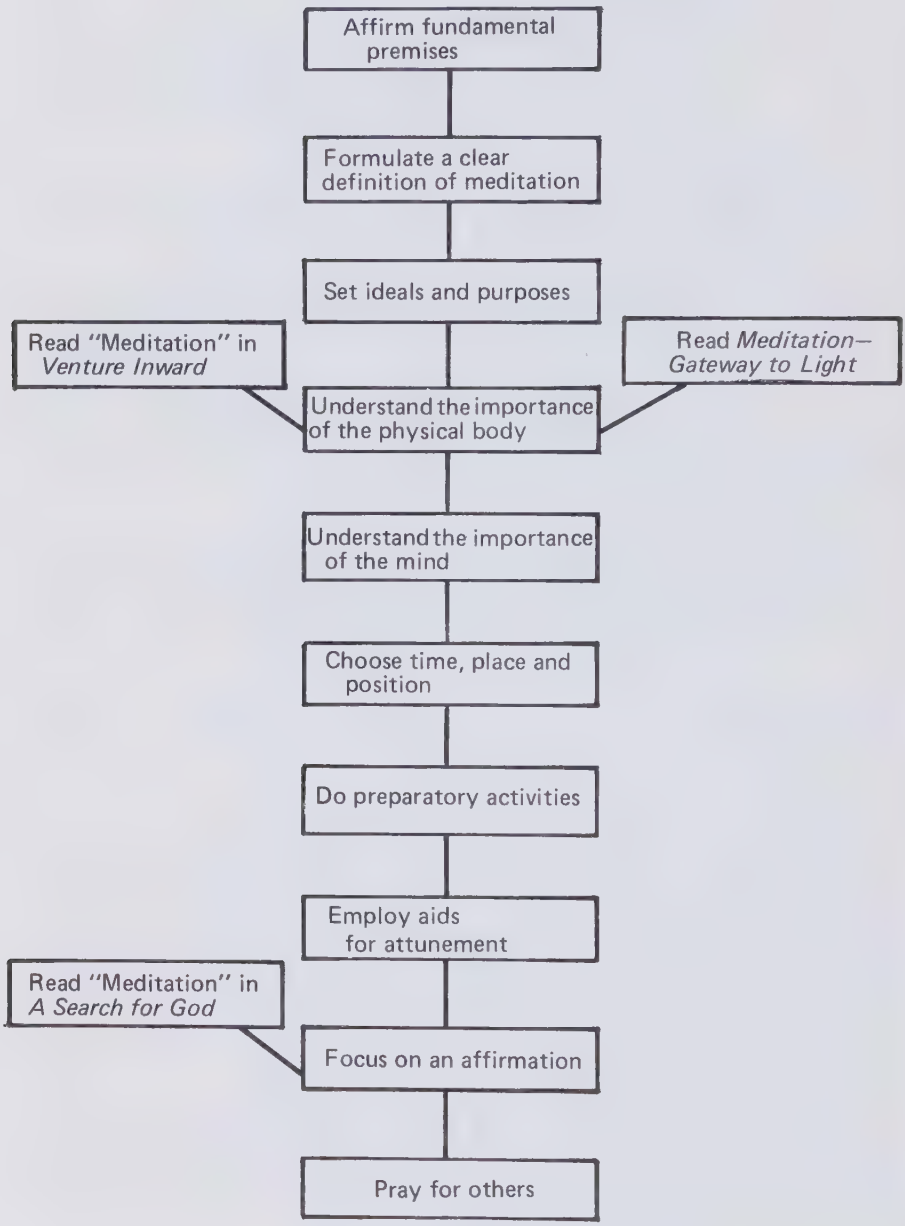
( ) A. The first list should consist of those situations or names of individuals for which you have been asked to pray. We can pray directly for them by sharing the energy that we have awakened in meditation. This sharing can be accomplished by our thoughts. The readings say that "Healing of every nature may be disseminated on the wings of thought."

( ) B. The second list consists of those individuals or situations for which we have concern but have not been asked for prayer. The readings suggest that we say a prayer for protection in each of these cases.

[See diagram on next page, which depicts the steps you have completed.]

"If I had to give a person one suggestion as to how to alter or raise his consciousness, it would be to practice prayer and meditation. I don't know of *anything* that would mean more. I am the custodian of a little part of the Creative Energy. And I have to manage this; I have to work with it every day. In meditation and prayer I am able to allow this energy to move back towards a union with the Creative Energies of the universe. I think this is the grace and love of God. It is *constantly* available to me; however, I move to touch it only as I move my own consciousness back to a level that can relate to it. This is what I mean by meditation, prayer, and the quietness of attunement. There is nothing else in the universe, that I've ever tried, that is more effective." Hugh Lynn Cayce

The following diagram depicts the steps you have completed.


Affirm fundamental premises
Formulate a clear definition of meditation
Set ideals and purposes
Read "Meditation" in *Venture Inward*
Read *Meditation—Gateway to Light*
Understand the importance of the physical body
Understand the importance of the mind
Choose time, place and position
Do preparatory activities
Employ aids for attunement
Read "Meditation" in *A Search for God*
Focus on an affirmation
Pray for others

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THE EDGAR CAYCE LEGACIES

Among the vast resources which have grown out of the late Edgar Cayce's work are:

The Readings: Available for examination and study at the Association for Research and Enlightenment, Inc., (A.R.E.) at Virginia Beach, Va. are 14,256 readings consisting of 49,135 pages of verbatim psychic material plus related correspondence. *The readings* are the clairvoyant discourses given by Cayce while he was in a self-induced hypnotic sleep-state. These discourses were recorded in shorthand and then typed. Copious indexing and cross-indexing make the readings readily accessible for study.

Research and Information: Medical information which flowed through Cayce is being researched and applied by the research divisions of the Edgar Cayce Foundation. Work is also being done with dreams and other aspects of ESP. Much information is disseminated through the A.R.E. Press publications, *A.R.E. News* and *The A.R.E. Journal.* Co-ordination of a nation-wide program of lectures and conferences is in the hands of the Department of Education. A library specializing in psychic literature is available to the public with books on loan to members. An extensive tape library has A.R.E. lectures available for purchase or loan to members. Resource material has been made available for authors, resulting in the publication of scores of books, booklets and other material.

A.R.E. Study Groups: The Edgar Cayce material is most valuable when worked with in an A.R.E. Study Group, the text for which is *A Search for God,* Books I and II. These books are the outcome of eleven years of work by Edgar Cayce with the first A.R.E. group and represent the distillation of wisdom which flowed through him in the trance condition. Hundreds of A.R.E. groups flourish throughout the United States and other countries. Their primary purpose is to assist the members to know their relationship to their Creator and to become channels of love and service to others. The groups are nondenominational and avoid ritual and dogma. There are no dues or fees required to join a group although contributions may be accepted.

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